



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

TX 488.73 .E89ab
Euripides.
Alcestis of Euripides : with introduction

Stanford University Libraries



3 6105 04927 1294

Classics

EURIPIDES

ALCESTIS

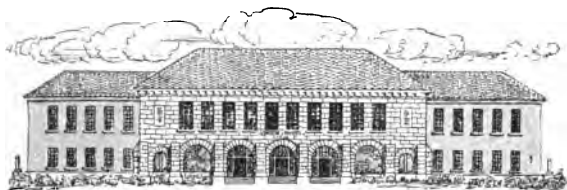
M. A. BAYFIELD M. A.



Tx
488.73
E89ab

Digitized by Google

Simons
Lewins on Euclid



SCHOOL OF EDUCATION
LIBRARY

TEXTBOOK
COLLECTION



STANFORD UNIVERSITY
LIBRARIES

Sydney Townsend White.
January 23, 1896.



Elementary Classics

ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ

THE

ALCESTIS

OF

EURIPIDES

With Introduction, Notes, Appendices, and Vocabulary

BY

M. A. BAYFIELD, M.A.

HEADMASTER OF CHRIST COLLEGE, BRECON

SECOND EDITION

London

MACMILLAN AND CO.

AND NEW YORK

1894

[All rights reserved]

Digitized by Google

646376

First Edition 1890.

Reprinted 1894.

PREFACE.

THE text of the present edition of the *Alcestis* is based upon a careful examination of the *apparatus criticus* given in Prinz's edition, Leipsic, 1879. Though I have sometimes been compelled to dissent from the conclusions of that eminent scholar, the text will not be found to exhibit any important deviations either from his or those ordinarily in use.

In the lyric portions of the play, the arrangement of the lines is generally that shown by Schmidt in his *Monodien u. Wechselgesänge*, but the numbering of Dindorf's *Poetae Scenici* has been preserved.

M. A. B.

MALVERN COLLEGE,
24th March, 1890.

NOTE.

The call for a second edition has afforded the opportunity of correcting some errors, and of supplying a few omissions in the notes and vocabulary. Two or three additional notes will be found on p. 88.

CHRIST COLLEGE, BRECON,
12th May, 1894.

CONTENTS.

INTRODUCTION—	PAGE
1. The Story and the Play, - - - - -	ix
2. Structure of the Play, - - - - -	xi
TEXT, - - - - -	1
NOTES, - - - - -	48
ADDITIONAL NOTES, - - - - -	88
 APPENDIX—	
A. On some particles, etc., - - - - -	89
B. Scheme of the Conditional Sentence, - - -	91
VOCABULARY, - - - - -	92

INTRODUCTION.

1. *The Story and the Play.*

THE legend of Alkēstis and Admetos may be briefly told as follows:—Admetos was king of Phērai in Thessaly, and the hour came near when he should die. But he was very loth to depart from life, and besought the gods to spare him a little longer. And Apollo, who loved him, spake and persuaded the Fates, in whose hands are the lives of all men, and they promised to spare Admetos yet a little, if he should find some other who would die in his place at that time. Then Admetos asked many to do this thing, but none was found that loved him well enough, save only his wife Alkēstis; and she indeed died. Now, on the day of her death Herakles came to the king's house and found him sorrowing; and

Admetos told him not truly the cause thereof, but set meat and drink before him, and went away to bury his dead. Howbeit, while Admetos tarried at the grave, Herakles learned the truth, and for his friend's sake he went and fought with Death; and each strove hard for the mastery, but Herakles prevailed, and took Alkēstis out of Death's hands and brought her alive to Admetos. So the king's sorrowing was turned into joy.

We are indebted for this affecting story, as for that of the *Ion*, to Euripides alone. The present play formed the last of a tetralogy (consisting of the *Kressai*, *Alkmaion on the Psophis*, *Telephos*, *Alkestis*), with which the poet won the second prize in the year B.C. 439; the first prize being won by Sophocles. It is accordingly (with the possible exception of the *Rhesos*, the authorship of which is doubtful), the earliest of Euripides' extant works.

The *Alkestis* cannot properly be called a tragedy, since the conclusion is happy, but rather a tragicomedy or comedy (in the modern sense of that word). On the other hand, it must not be confounded with the *Satyrical* dramas which usually held the last place in a tetralogy, and of which we have a specimen in

the *Cyclops*. It holds this half-way position between true tragedy and comedy in common with several other of the author's plays, as for instance the *Orestes*, the *Iphigenia in Tauris*, and the *Ion*.

2. *Structure of the Play.*

1. πρόλογος, vv. 1-76.

2. πάροδος, vv. 77-135.

3. *First* ἐπεισόδιον, vv. 136-212.

4. *First* στάσιμον, vv. 213-243.

5. *Second* ἐπεισόδιον, vv. 244-434.

6. *Second* στάσιμον, vv. 435-475.

7. *Third* ἐπεισόδιον, vv. 476-567.

8. *Third* στάσιμον, vv. 568-605.

9. *Fourth* ἐπεισόδιον, vv. 606-961 (with κομμός, vv. 861-934).

10. *Fourth* στάσιμον, 962-1005.

11. ἐξοδος, vv. 1006-1163.

These parts of a tragedy are defined by Aristotle as follows (*Poet.* § 12):—

πρόλογος: all that precedes the entrance of the Chorus.

πάροδος: the first utterance of the whole Chorus (their 'entrance-song').

ἐπεισόδιον: all that stands between whole choric songs.

στάσιμον: a song of the Chorus employing neither anapaestic nor trochaic measures. (The name is in contrast to *πάροδος*, the *στασιμον* being sung by the Chorus when *at their station* in the *ὄρχήστρα*.)

κομμός: a dirge in which the Chorus in the orchestra and an actor on the stage both bear parts (contributing alternate portions).

ἐξόδος: all that follows the last song of the Chorus.

ΑΛΚΗΣΤΙΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΠΟΛΛΩΝ.

ΘΑΝΑΤΟΣ.

ΧΟΡΟΣ.

ΘΕΡΑΠΑΙΝΑ.

ΑΔΚΗΣΤΙΣ.

ΑΔΜΗΤΟΣ.

ΕΥΜΗΛΟΣ.

ΗΡΑΚΛΗΣ.

ΦΕΡΗΣ.

ΘΕΡΑΠΩΝ.

ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ.

[Scene: before the palace of Admetos.—Time: morning.
Enter APOLLO from the spectators' right (the traditional entrance for arrivals from the immediate neighbourhood).]

ΑΠΟΛΛΩΝ.

ὦ δώματ' Ἀδμήτει, ἐν οἷς ἔτλην ἐγὼ
θῆσαν τράπεζαν αἰνέσαι θεός περ ὦν.
Ζεὺς γὰρ κατακτὰς παῖδα τὸν ἐμὸν αἴτιος 499.
Ἀσκλήπιον, στέρνοισιν ἐμβαλὼν φλόγα·

1126 οὐδ' ἄν χολωθείς τέκτονας Δίου πυρὸς 5
κτείνω Κύκλωπας· καί με θητεύειν πατὴρ
θνητῷ παρ' ἀνδρὶ τῶνδ' ἄποιν' ἠνάγκασεν.

1665- ἐλθὼν δὲ γαῖαν τήνδ' ἐβουφόρβουν ξένω,
καὶ τόνδ' ἔσφον οἶκον ἐς τόδ' ἡμέρας.
ὁσίου γὰρ ἀνδρὸς ὅσιος ὦν ἐτύγχανον 10

1099 παῖδός Φέρητος, ὃν θανεῖν ἐρρυσάμην,
Μοίρας δολώσας· ἤνεσαν δέ μοι θεαὶ 11
Ἀδμητον αἶδην τὸν παραντίκ' ἐκφυγείν, 952.

ἄλλον διαλλάξαντα τοῖς κάτω νεκρόν.
πάντας δ' ἐλέγξας καὶ διεξελθὼν φίλους, 15

1126 [πατέρα γεραίαν θ' ἢ σφ' ἐτικτε μητέρα,] 992.

οὐχ ἡδρε πλὴν γυναικὸς ἥτις ἤθελε
 θανεῖν πρὸ κείνου μηδ' ἔτ' εἰσορᾶν φάος,
 ἣ νῦν κατ' οἴκους ἐν χεροῖν βαστάζεται
 20 ψυχορραγοῦσα· τῇδε γάρ σφ' ἐν ἡμέρᾳ
 θανεῖν πέπρωται καὶ μεταστῆναι βίου.
 ἐγὼ δέ, μὴ μίασμά μ' ἐν δόμοις κίχῃ,
 λείπω μελάβθρων τῶνδε φιλτάτην στέγην.
 ἦδη δὲ τόνδε Θάνατον εἰσορῶ πέλας,
 25 ἱερῇ θανόντων, ὅς νιν εἰς Ἄιδου δόμους
 12 3-4 μέλλει κατάξειν· σύμμετρος δ' ἀφίκετο,
 φρουρῶν τόδ' ἡμαρ ᾧ θανεῖν αὐτὴν χρεών.

[Enter from the spectators' left (as arriving from a distance)
 DEATH, a shadowy figure in dark drapery.]

ΘΑΝΑΤΟΣ.

Ἄ. ἀ.

τί σὺ πρὸς μελάβθοις; τί σὺ τῇδε πολεῖς,
 Φοῖβ'; ἀδικεῖς αὖ τιμὰς ἐνέρων
 30 ἀφοριζόμενος καὶ καταπαύων.
 οὐκ ἤρκεσέ σοι μόρον Ἀδμήτου
 διακωλύσαι, Μοίρας δολίῳ
 σφήλαντι τέχνῃ; νῦν δ' ἐπὶ τῇδ' αὖ
 χέρα τοξήρῃ φρουρεῖς ὀπίστας,
 35 ἣ τόδ' ὑπέστη πόσιν ἐκλύσας'
 αὐτὴ προθανεῖν Πελίου παῖς.

ΑΠ. θάρσει· δίκην τοι καὶ λόγους κεδνοὺς ἔχω.

ΘΑ. τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;

- ΑΠ. σύνηθες αἰὲ ταῦτα βαστάζειν ἐμοί. 40
- ΘΑ. καὶ τοῖσδ' ἔγ' οἴκοις ἐκδίκως προσωφελεῖν.
- ΑΠ. φίλου γὰρ ἀνδρὸς συμφοραῖς βαρύνομαι.
- ΘΑ. καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ ;
- ΑΠ. ἀλλ' οὐδ' ἐκείνον πρὸς βίαν σ' ἀφειλόμην. ^{ἑταίρῳ}
- ΘΑ. πῶς οὖν ὑπὲρ γῆς ἐστὶ κοῦ κάτω χθονός ; 45
- ΑΠ. δάμαρτ' ἀμείψας, ἣν σὺ νῦν ἤκεις μέτα.
- ΘΑ. καπάξομαί γε νερτέραν ὑπὸ χθόνα.
- ΑΠ. λαβὼν ἴθ'· οὐ γὰρ οἶδ' ἂν εἰ πείσαιμί σε.
- ΘΑ. κτείνειν γ' ὅν ἂν χρῇ· τοῦτο γὰρ τετάγμεθα.
- ΑΠ. οὐκ, ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν. 50
- ΘΑ. ἔχω λόγον δὴ καὶ προθυμίαν σέθεν.
- ΑΠ. ἔστ' οὖν ὅπως Ἀλκηστις ἐς γῆρας μόλοι ;
- ΘΑ. οὐκ ἔστι· τιμαῖς καμὲ τέρπεσθαι δόκει.
- ΑΠ. οὗτοι πλέον γ' ἂν ἢ μίαν ψυχὴν λάβοις.
- ΘΑ. νέων φθινόντων μείζον ἄρνημαι γέρας. 55
- ΑΠ. καὶν γραῦς ὄληται, πλουσίως ταφήσεται. ^{ἦν. θάπτω}
- ΘΑ. πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης.
- ΑΠ. πῶς εἶπας ; ἀλλ' ἢ καὶ σοφὸς λέληθας ὦν ; 15-86
- ΘΑ. ὠνοῖντ' ἂν οὖς πάρεστι γηραιούς θανεῖν.
- ΑΠ. οὐκοῖν δοκεῖ σοι τήνδε μοι δοῦναι χάριν ; 60
- ΘΑ. οὐ δῆτ'· ἐπίστασαι δὲ τοὺς ἐμοὺς τρόπους.
- ΑΠ. ἐχθρούς γε θνητοῖς καὶ θεοῖς στυγουμενούς.
- ΘΑ. οὐκ ἂν δύναιο πάντ' ἔχειν ἂ μὴ σε δεῖ.
- ΑΠ. ἢ μὴν σὺ πείσει καίπερ ὠμὸς ὢν ἄγαν·
τοῖος Φέρητος εἴσι πρὸς δόμους ἀνὴρ, 65
Εὐρυσθέως πέμψαντος ἱππειον μέτα
ὄχημα Θρήκης ἐκ τόπων δυσχειμέρων,

- ὅς δὴ ξενωθείς τοῖσδ' ἐν Ἀδμήτου δόμοις
 βία γυναῖκα τήνδε σ' ἐξαιρήσεται.
 κοῦθ' ἢ παρ' ἡμῶν σοι γενήσεται χάρις 70
 δράσεις θ' ὁμοίως ταῦτ', ἀπεχθήσει τ' ἐμοί.
 ΘΑ. πόλλ' ἂν σὺν λέξας οὐδὲν ἂν πλέον λάβοις·
 ἢ δ' οὖν γυνὴ κάτεισιν εἰς Ἄιδου δόμους.
 στείχω δ' ἐπ' αὐτήν, ὡς κατάρξωμαι ξίφει·
 ἱερὸς γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν 75
 ὅτου τόδ' ἔγχος κρατὸς ἀγνίσῃ τρίχα. 4
 [Exeunt severally.]

[The CHORUS, consisting of old men of Pherai, enter from the spectators' right.]

ΧΟΡΟΣ.

- Τί ποθ' ἤσυχία πρόσθε μελάθρων;
 1263 τί σεσίγῃται δόμος Ἀδμήτου;
 ΗΜ. Ἄλλ' οὐδὲ φίλων πέλας οὐδεῖς, μετὰ δαίμιν.
 1606 ὅστις ἂν εἴποι πότερον φθιμένην 80
 χρὴ βασίλειαν πενθεῖν, ἢ ζῶσ'
 ἔτι φῶς [τόδε] λεύσσει Πελίου παῖς,
 Ἄλκηστις, ἐμοὶ πᾶσί τ' ἀρίστη
 δόξασα γυνὴ
 πόσιν εἰς αὐτῆς γεγενῆσθαι. 85
 ΗΜ. Κλύει τις ἢ στεναγμὸν ἢ στρ. α'.
 χειρῶν κτύπον κατὰ στέγας
 ἢ γόον ὡς πεπραγμένων;
 ΗΜ. Οὐ μὰν οὐδέ τις ἀμφιπόλων
 στατίζεται ἀμφὶ πύλας. 90

εἰ γὰρ μετακύμιος ἄτας, 1567

ὦ Παιάν, φανείης.— *ἤρ. οἶο*

αα, αὐτῆς

Οὐ τὰν φθιμένης γ' ἐσιώπων.— 1397

Οὐ δὴ φρουδός γ' ἐξ οἴκων.—

Πόθεν; οὐκ αὐχῶ. Τί σε θαρσύνει;— 95

Πῶς ἂν ἔρημον τάφον Ἀδμητος

κεδνῆς ἂν ἔπραξε γυναικός;—

Πυλῶν πάροιθε δ' οὐχ ὁρῶ *ἀντ. α'.*

πηγαῖον ὥς νομίζεται

χέρνιβ' ἐπὶ φθιτῶν πύλαις. 100

Χαίτα τ' οὔτις ἐπὶ προθύροις

τομαῖος, ἃ δὴ νεκύων

πένθει πίτνει· οὐ νεολαία

δουπεῖ χεῖρ γυναικῶν.

Καὶ μὴν τόδε κύριον ἡμαρ,— 105

Τί τόδ' αὐδάσεις;—

ὦ χρή σφε μολεῖν κατὰ γαίας.—

Ἐθιγες ψυχᾶς, ἔθιγες δὲ φρενῶν.— *ἡ. θυγ. αἰν.*

Χρὴ τῶν ἀγαθῶν διακναιομένων

πενθεῖν ὅστις 110

χρηστὸς ἀπ' ἀρχῆς νενόμισται. ⚡

HM. Ἄλλ' οὐδὲ ναυκληρίαν ἔσθ' ὅποι τις αἴας στρ. β'.

στείλας ἧ Λυκίας

εἴτ' ἐπὶ τὰς ἀνύδρους 115

Ἀμμωνίδας ἔδρας

δυστάνου παραλύσαι

ψυχάν· μόρος γὰρ ἀπότομος πλάθει· θεῶν δ' ἐπ'

ἐσχάραις

οὐκ ἔχω ἐπὶ τίνα μηλοθύταν πορευθῶ. 121
 ΗΜ. Μόνος δ' ἄν, εἰ φῶς τόδ' ἦν ὄμμασιν δεδορ-
 κῶς ἀντ. β'.

Φοίβου παῖς, προλιποῦσ'
 ἦλθεν ἔδρας σκοτίους 125

'Αῖδα τε πύλας ·
 δμαθέντας γὰρ ἀνίστη,
 πρὶν αὐτὸν εἶλε Διόβολον πλήκτρον πυρὸς κεραυνίου.
 νῦν δὲ τίν' ἔτι βίου ἐλπίδα προσδέχωμαι ; 130

ΧΟ. Πάντα γὰρ ἤδη τετέλεσται [βασιλεύσιν],
 πάντων δὲ θεῶν ἐπὶ βωμοῖς
 αἰμόρραντοι θυσίαι πλήρεις,
 οὐδ' ἔστι κακῶν ἄκος οὐδέν.— 135

[A maid-servant comes out of the house weeping bitterly.]

'Αλλ' ἦδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται
 δακρυρροοῦσα, τίνα τύχην ἀκούσομαι ;
 πενθεῖν μὲν, εἴ τι δεσπόταισι τυγχάνει, [To the maid.
 συγγνωστόν · εἰ δ' ἔτ' ἔστιν ἔμψυχος γυνή
 εἴτ' οὖν ὄλωλεν εἰδέναι βουλοίμεθ' ἄν. 140

ΘΕΡΑΠΙΑΝΑ.

Καὶ ζῶσαν εἰπεῖν καὶ θανοῦσαν ἔστι σοι.

ΧΟ. καὶ πῶς ἂν αὐτὸς κατθάνοι τε καὶ βλέποι ;

ΘΕ. ἤδη προνωπῆς ἔστι καὶ ψυχορραγεῖ.

ΧΟ. ᾧ τλήμον, οἷας οἶος ᾧν ἀμαρτάνεις.

ΘΕ. οὐπω τόδ' οἶδε δεσπότης, πρὶν ἂν πάθῃ. 145

ΧΟ. ἐλπίς μὲν οὐκέτ' ἔστι σφύζεσθαι βίον ;

ΘΕ. πεπρωμένη γὰρ ἡμέρα βιάζεται.

- ΧΟ. οὐκουν ἐπ' αὐτῇ πράσσεται τὰ πρόσφορα ;
- ΘΕ. κόσμος γ' ἔτοιμος, ᾧ σφε συνθάψει πόσις.
- ΧΟ. ἴστω νῦν εὐκλεῆς γε καθθανουμένη 150
γυνή τ' ἀρίστη τῶν ὑφ' ἡλίφ μακρῷ.
- ΘΕ. πῶς δ' οὐκ ἀρίστη ; τίς δ' ἐναντιώσεται ;
τί χρὴ γενέσθαι τὴν ὑπερβεβλημένην
γυναῖκα ; πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις
πόσιν προτιμῶσ' ἢ θέλουσ' ὑπερθανεῖν ; 155
καὶ ταῦτα μὲν δὴ πᾶσ' ἐπίσταται πόλις ·
ἃ δ' ἐν δόμοις ἔδρασε θαυμάσει κλύων. ¶
ἐπεὶ γὰρ ᾗσθεθ' ἡμέραν τὴν κυρίαν
ἤκουσαν, ὕδασι ποταμίοις λευκὸν χρῶα
ἐλούσατ', ἐκ δ' ἐλούσα κεδρίνων δόμων 160
ἐσθῆτά κόσμον τ' εὐπρεπῶς ἡσκήσατο,
καὶ στᾶσα πρόσθεν ἐστίας κατηύξατο·
δέσποιν',—ἐγὼ γὰρ ἔρχομαι κατὰ χθονός,—
πανύστατόν σε προσπίνουσ' αἰτήσομαι,
τέκν' ὀρφανεῦσαι τὰμά · καὶ τῷ μὲν φίλῃν 165
σύζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν.
μηδ', ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι,
θανεῖν ἄώρους παῖδας, ἀλλ' εὐδαίμονας
ἐν γῇ πατρίᾳ τερπνὸν ἐκπλήσαι βίον.
πάντας δὲ βωμοὺς οἳ κατ' Ἀδμήτου δόμους 170
προσηλθε καῖξέστυψε καὶ προσηύξατο,
πτόρθων ἀποσχίζουσα μυρσίνης φόβην,
ἄκλαυτος ἀστένακτος, οὐδὲ τοῦπιὸν ᾧ ἐπὶ
κακὸν μεθίστη χρωτὸς εὐειδῇ φύσιν.
κάπειτα θάλαμον ἐσπεσοῦσα καὶ λέχος, 175

810 παρειμένη δὲ χειρὸς ἄθλιον βάρος,
 5-74 ὅμως δὲ καίπερ σμικρὸν ἐμπνέουσ' ἔτι, 205
 βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου,
 ὥς οὐποτ' αὖθις, ἀλλὰ νῦν πανύστατον
 ἄκτινα κύκλον θ' ἡλίου προσόψεται.
 ἀλλ' εἰμι καὶ σὴν ἀγγελῶ παρουσίαν. 7. 1. 7. 5. 8. -
 οὐ γάρ τι πάντες εὖ φρονοῦσι κοιράνοις, 210
ὥστ' ἐν κακοῖσιν εὐμενεῖς παρεστάναι 145-0
 σὺ δ' εἰ παλαιὸς δεσπότης ἐμοῖς φίλος.

XO. ἰὼ Ζεῦ, τίς ἂν πῶς πᾶ πόρος κακῶν πῆ στρ.
 γένοιτο καὶ λύσις τύχας ᾧ πάρεστι κοιράνοισι;— ἦ (126)
 135-6 Ἐξεῖσί τις, ἢ τέμω τρίχα, 215
 καὶ μέλανα στολμὸν πέπλων
 135-6 ἀμφιβαλόμεθ' ἦδη;—
 Δῆλα μὲν, φίλοι, δῆλά γ', ἀλλ' ὅμως
 1344 θεοῖσιν εὐχόμεσθα: θεῶν γὰρ δύναμις μεγίστα.— 1. 1. 1. 1. 1.
 Ὡναξ Παιάν, ἔξευρε μηχανάν τιν' Ἀδμήτῳ κακῶν,
 πόριζε δὴ πόριζε· 222
 καὶ πάρος γὰρ τοῦδ' ἐφηῦρες,
 [καὶ νῦν] λυτήριος ἐκ θανάτου γενοῦ, φόνιον δ'
 ἀπόπανσον Ἄιδαν.— 225

Παπαί· * * * * ἀντ.
 ὦ παῖ Φέρητος, οἷ' ἔπραξας δάμαρτος σᾶς στερεῖς.— ὦ
 Ἄρ' ἄξια καὶ σφαγᾶς τάδε,
 καὶ πλεόν ἢ βρόχῳ δέρην
 οὐρανίῳ πελάσσαι;— 230
 Τᾶν γὰρ οὐ φίλαν ἀλλὰ φιλτάταν· X
 γυναῖκα κατθανοῦσαν εἰν ἡματι τῷδ' ἐπόψει.—

Ἴδον ἰδού, ἥδ' ἐκ δόμων δὴ καὶ πόσις πορεύεται.
 βόασον ὦ, στέναξον,
 ὦ Φεραία χθών, [τὰν] ἀρίσταν 235
 γυναῖκα μαραινομένην νόσφ' κατὰ γᾶς χθόνιον παρ'
 Ἄιδαν.—

Οὔποτε φήσω γάμον εὐφραίνειν
 πλέον ἢ λυπεῖν, τοῖς τε πάροιθεν
 τεκμαιρόμενος καὶ τάσδε τύχας 240
 λεύσσω βασιλέως, ὅστις ἀρίστης
 1099 ἀπλακῶν ἀλόχον τῆσδ' ἀβίωτον
 τὸν ἔπειτα χρόνον βιωτεύσει.

[ALKESTIS, now near to dying, comes out of the palace supported by ADMETOS and her handmaids. They are followed by their Two Children and a large train of attendants.]

ΑΛΚΗΣΤΙΣ.

Ἄλιε καὶ φάος ἀμέρας, στρ. α'.
 οὐράνιαί τε δίνει νεφέλαςδρομαίου. 245

ΑΔΜΗΤΟΣ.

Ὅρᾳ σὲ κάμῃ, δύο κακῶς πεπραγότας,
 1073 οὐδὲν θεοὺς δράσαντας ἀνθ' ὅτου θανεῖ.
 ΑΛ. γαῖά τε καὶ μελάθρων στέγαι ἀντ. α'.
 νυμφίδιοί τε κοῖται πατρῷας Ἴωλκού.
 ΑΔ. ἔπαιρε σαυτήν, ὦ τάλαινα, μὴ προδῶς· 1346 250
 λίσσου δὲ τοὺς κρατοῦντας οἰκτεῖραι θεοὺς.
 ΑΛ. ὀρῶ δίκωπον ὀρῶ σκάφος, νεκύων δὲ πορθ-
 μέυς στρ. β'.

ἔχων χέρ' ἐπὶ κοντῷ Χάρων μ' ἤδη καλεῖ· τί μέλλεις;
ἐπείγου· σὺ κατείργεις. τάδε τοί με σπερχόμενος
ταχύνει. 256

ΑΔ. οἶμοι, πικράν γε τήνδε μοι ναυκληρίαν
ἔλεξας. ὦ δύσδαιμον, οἶα πάσχομεν.

ΑΛ. ἄγει μ', ἄγει μέ τις, οὐχ ὀρᾶς; νεκύων ἐς
αὐλὰν ἀντ. β'.
ὑπ' ὀφρύσι κυναναγέσι βλέπων πτερωτὸς Ἄιδας. 261
τί ῥέξεις; ἄφες. οἶαν ὁδὸν ἃ δειλαιοτάτα προβαίνω.

ΑΔ. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοὶ
καὶ παισίν, οἷς δὴ πένθος ἐν κοινῷ τόδε. 265

ΑΛ. μέθετε μέθετέ μ' ἤδη. ἐπιδ.
κλίνατ', οὐ σθένω ποσίν· [She is laid on a litter.
πλησίον Ἄιδας.

σκοτία δ' ἐπ' ὅσσοις νύξ ἐφέρπει.
τέκνα, τέκν', οὐκέτι δὴ [To her children.
οὐκέτι μάτηρ σφῶν ἔστιν. 271

χαίροντες, ὦ τέκνα, τόδε φάος ὀρῶντον.

ΑΔ. ὦμοι· τόδ' ἔπος λυπρὸν ἀκούω
καὶ παντὸς ἐμοὶ θανάτου μείζον.
μὴ πρὸς σε θεῶν τλῆς με προδοῦναι, 275
μὴ πρὸς παίδων οὓς ὀρφανιεῖς,
ἀλλ' ἄνα τόλμα·

σοῦ γὰρ φθιμένης οὐκέτ' ἂν εἶην· 1408
ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μὴ·
σὴν γὰρ φιλίαν σεβόμεσθα. ♣

ΑΔ. Ἄδμηθ', ὀρᾶς γὰρ τὰ μὰ πράγμαθ' ὥς ἔχει, 280
λέξαι θέλω σοι πρὶν θανεῖν ἃ βούλομαι.

- 1469 ἐγὼ σε πρεσβεύουσα κἀντὶ τῆς ἐμῆς
 ψυχῆς καταστήσασα φῶς τόδ' εἰσορᾶν,
 θνήσκω παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,
 ἀλλ' ἄνδρα τε σchein Θεσσαλῶν ὃν ἤθελον, 285
 καὶ δῶμα ναίειν ὄλβιον τυραννίδι,
 οὐκ ἠθέλησα ζῆν ἀποσπασθείσά σου
 σὺν παισὶν ὀρφανοῖσιν, οὐδ' ἐφεισάμην,
 ἡβης ἔχουσα δῶρ', ἐν οἷς ἑτερπύομην.
 καίτοι σ' ὁ φύσας χῆ τεκούσα προὔδοσαν, 290
 καλῶς μὲν αὐτοῖς κατθανεῖν ἦκον βίου,
 καλῶς δὲ σῶσαι παῖδα κεῦκλεῶς θανεῖν.
 μόνος γὰρ αὐτοῖς ἦσθα, κοῦτις ἐλπίς ἦν
 σοῦ κατθανόντος ἄλλα φιτύσειν τέκνα.
 κἀγὼ τ' ἂν ἔζων καὶ σὺ τὸν λοιπὸν χρόνον, 295
 κοῦκ ἂν μονωθεὶς σῆς δάμαρτος ἔστενες
 καὶ παῖδας ὠρφάνευες. ἀλλὰ ταῦτα μὲν
 θεῶν τις ἐξέπραξεν ὥσθ' οὕτως ἔχειν.
 εἶεν· σὺ νῦν μοι τῶνδ' ἀπόμνησαι χάριν·
 αἰτήσομαι γάρ σ' ἀξίαν μὲν οὐποτε,— 300
 ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον,—
 δίκαια δ', ὥς φήσεις σύ· τοῦσδε γὰρ φιλεῖς
 οὐχ ἦσσον ἢ 'γὼ παῖδας, εἴπερ εὖ φρονεῖς·
 τούτους ἀνάσχου δεσπότης ἐμῶν δόμων,
 καὶ μὴ 'πιγήμες τοῖσδε μητρυνὰ τέκνοις, 305
 ἦτις κακίων οὖσ' ἐμοῦ γυνὴ φθόνῳ
 τοῖς σοῖσι κάμοις παισὶ χεῖρα προσβαλεῖ.
 μὴ δῆτα δράσης ταῦτά γ', αἰτοῦμαί σ' ἐγώ.
 ἐχθρὰ γὰρ ἢ 'πιούσα μητρυνὰ τέκνοις

τοῖς πρόσθ', ἐχίδνης οὐδὲν ἡπιωτέρα.
 καὶ παῖς μὲν ἄρσιν πατέρ' ἔχει πύργον μέγαν, 311
 σὺ δ', ὦ τέκνον μοι, πῶς κορευθήσῃ καλῶς ; 313
 ποίας τυχοῦσα συζύγου τῷ σῷ πατρί ;
 μή σοί τιν' αἰσχροῦ προσβαλοῦσα κληδόνα 315
 ἦβης ἐν ἀκμῇ σοὺς διαφθείρῃ γάμους. **Β**
 οὐ γάρ σε μήτηρ οὔτε νυμφεύσει ποτὲ
 οὔτ' ἐν τόκοισι σοῖσι θαρσυνεῖ, τέκνον,
 παροῦσ', ἵν' οὐδὲν μητρὸς εὐμενέστερον.
 δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ ἐς αὐριον 320
 οὐδ' ἐς τρίτην μοι μηνὸς ἔρχεται κακόν,
 ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' οὔσι λέξομαι.
 χαίροντες εὐφραίνοισθε· καὶ σοὶ μὲν, πόσι,
 γυναῖκ' ἀρίστην ἔστι κομπάσαι λαβεῖν, "μιασμεν"
 ὑμῖν δέ, παῖδες, μητρὸς ἐκπεφυκέναι. 325

ΧΟ. θάρσει· πρὸ τοιούτου γὰρ λέγειν οὐχ ἄξιόμην·
 δράσει τάδ', εἵπερ μὴ φρενῶν ἀμαρτάνει.

ΑΔ. ἔσται τάδ' ἔσται, μὴ τρέσῃς· ἐπεὶ σ' ἐγὼ
 καὶ ζῶσαν εἶχον καὶ θανούσ' ἐμὴ γυνή
 μόνη κεκλήσῃ, κοῦτις ἀντὶ σοῦ ποτε 330
 τόνδ' ἄνδρα νύμφη Θεσσαλὶς προσφθέγγεται.
 οὐκ ἔστιν οὕτως οὔτε πατρὸς εὐγενοῦς
 οὔτ' εἶδος ἄλλως εὐπρεπεστάτη γυνή.
 ἀλλὶς δὲ παίδων· τῶνδ' ὄνησιν εὐχομαι
 θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ὠνήμεθα. 335
 οἷσω δὲ πένθος οὐκ ἐτήσιον τὸ σόν,
 ἀλλ' ἔστ' ἂν αἰὼν οὐμὸς ἀντέχῃ, γύναι,
 στυγῶν μὲν ἢ μ' ἔτικτεν, ἐχθαίρων δ' ἐμὸν

πατέρα· λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι.
 σὺ δ' ἀντιδούσα τῆς ἐμῆς τὰ φίλτατα 340
 ψυχῆς ἔσωσας. ἄρά μοι στένειν πάρα
 τοιαῖσδ' ἁμαρτάνοντι συζύγου σέθεν ;
 παύσω δὲ κώμους συμποτῶν θ' ὁμιλίας
 στεφάνους τε μουσάν θ', ἣ κατέχ' ἐμούς δόμους. 3
 οὐ γάρ ποτ' οὐτ' ἂν βαρβίτου θίγοιμ' ἔτι 345
 οὐτ' ἂν φρέν' ἐξαίροιμι πρὸς Λίβυν λακείν
 αὐλόν· σὺ γάρ μου τέρψιν ἐξείλου βίου.
 σοφῇ δὲ χειρὶ τεκτόνων δέμας τὸ σὸν
 εἰκασθὲν ἐν λέκτροισιν ἐκταθήσεται,
 ᾧ προσπεσοῦμαι καὶ περιπτύσσων χέρας 350
 ὄνομα καλῶν σὸν τὴν φίλην ἐν ἀγκάλαις
 δόξω γυναῖκα καίπερ οὐκ ἔχων ἔχειν,—
 ψυχρὰν μὲν, οἶμαι, τέρψιν, ἀλλ' ὅμως βάρος
 ψυχῆς ἀπαντλοίην ἄν. ἐν δ' ὀνείρασι
 φοιτῶσά μ' εὐφραίνοις ἄν· ἡδὺ γὰρ φίλους 355
 καὶ νυκτὶ λεύσσειν, ὄντιν' ἂν παρῇ χρόνον.
 εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος παρῇν,
 ὥστ' ἡ κόρην Δῆμητρος ἡ κείνης πόσιν
 ὕμνοισι κηλήσαντά σ' ἐξ' Αἰδου λαβεῖν,
 κατῆλθον ἄν, καί μ' οὐθ' ὁ Πλούτωνος κύων 360
 οὐθ' οὐπὶ κώπῃ ψυχοπομπὸς ἂν Χάρων
 ἔσχον, πρὶν ἐς φῶς σὸν καταστήσαι βίον.
 ἀλλ' οὖν ἐκείσε προσδόκα μ', ὅταν θάνω,
 καὶ δῶμ' ἐτοίμαξ', ὥς συνοικήσοισά μοι.
 ἐν ταῖσιν αὐταῖς γάρ μ' ἐπισκήψω κέδροις 365
 σοὶ τοῖσδε θεῖναι πλευρά τ' ἐκτείνειν πέλας

πλευροῖσι τοῖς σοῖς· μηδὲ γὰρ θανών ποτε
 σοῦ χωρὶς εἶην τῆς μόνης πιστῆς ἐμοί.

ΧΟ. καὶ μὴν ἐγὼ σοι πένθος ὥς φίλος φίλῳ
 λυπρὸν συνοίσω τῆσδε· καὶ γὰρ ἄξία. 370

ΑΛ. ὦ παῖδες, αὐτοὶ δὴ τάδ' εἰσηκούσατε
 πατὴρς λέγοντος μὴ γαμεῖν ἄλλην τινὰ
 γυναῖκ' ἐφ' ὑμῖν μηδ' ἀτιμάσειν ἐμέ.

ΑΔ. καὶ νῦν γέ φημι, καὶ τελευτήσω τάδε.

ΑΛ. ἐπὶ τοῖσδε παῖδας χειρὸς ἐξ ἐμῆς δέχου. 375

ΑΔ. δέχομαι, φίλον γε δῶρον ἐκ φίλης χειρός.

ΑΛ. σὺ νῦν γενοῦ τοῖσδ' ἀντ' ἐμοῦ μήτηρ τέκνοις.

ΑΔ. πολλή γ' ἀνάγκη, σοῦ γ' ἀπεστερημένοις.

ΑΛ. ὦ τέκν', ὅτε ζῆν χρῆν μ', ἀπέρχομαι κάτω.

ΑΔ. οἴμοι, τί δράσω δῆτα σοῦ μονούμενος ; 380

ΑΛ. χρόνος μαλάξει σ'· οὐδέν ἐστ' ὁ κατθανών. 4

ΑΔ. ἄγου με σὺν σοὶ πρὸς θεῶν ἄγου κάτω.

ΑΛ. ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν.

ΑΔ. ὦ δαίμον, οἷας συζύγου μ' ἀποστερεῖς.

ΑΛ. καὶ μὴν σκοτεινὸν ὄμμα μου βαρύνεται. 385

ΑΔ. ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι. 1403-

ΑΛ. ὥς οὐκέτ' οὖσαν οὐδὲν ἂν λέγοις ἐμέ.

ΑΔ. ὄρθου πρόσωπον, μὴ λίπῃς παῖδας σέθεν.

ΑΛ. οὐ δῆθ' ἐκοῦσά γ'. ἀλλὰ χαίρετ', ὦ τέκνα.

ΑΔ. βλέψον πρὸς αὐτοὺς βλέψον.

ΑΛ. οὐδέν εἰμ' ἔτι. 390

ΑΔ. τί δράς; προλείπεις;

ΑΛ. χαῖρ'. [Dies.

ΑΔ. ἀπωλόμην τάλας.

ΧΟ. βέβηκεν, οὐκέτ' ἔστιν Ἀδμήτου γυνή.

ΕΥΜΗΛΟΣ.

- 1129 Ἰώ μοι τύχας. μαῖα δὴ κάτω στρ.
 βέβακεν, οὐκέτ' ἔστιν, ὦ
 πάτερ, ὑφ' ἀλίῳ. 395
 προλιπούσα δ' ἄμὸν βίον
 ὠρφάνισεν τλάμων.
 ἴδε γὰρ ἴδε βλέφαρον καὶ παρατόνους χέρας.
 ὑπάκουσον ἄκουσον, ὦ μᾶτερ, ἀντιάξω 400
 σ' ἐγώ, μᾶτερ, ἐγὼ [γὰρ
 ἐπι]καλοῦμαι ὁ
 σὸς ποτὶ σοῖσι πίτνων στόμασιν νεοσσός.
 ΑΔ. τὴν οὐ κλύουσαν οὐδ' ὀρώσαν· ὥστ' ἐγὼ
 καὶ σφῶ βαρεῖα συμφορᾷ πεπλήγμεθα. 405
 ΕΥ. νέος ἐγώ, πάτερ, λείπομαι φίλας ἀντ.
 μονόστολός τε ματρός. ὦ
 σχέτλια δὴ παθὼν
 ἐγὼ ἔργα [τλάμων] σύ τε,
 σύγκασί μοι κούρα, 410
 [ὅσα κακά μοι] συνέτλας· * * * ὦ πάτερ,
 ἀνόνατ' ἀνόνατ' ἐνύμφευσας οὐδὲ γήρως
 ἔβας τέλος σὺν τᾷδ'·
 ἔφθιτο γὰρ πάρος,
 οἰχομένας δὲ σοῦ, μᾶτερ, ὄλωλεν οἶκος. 415
 ΧΟ. Ἀδμητ', ἀνάγκη τάσδε συμφορὰς φέρειν·
 οὐ γάρ τι πρῶτος οὐδὲ λοίσθιος βροτῶν
 γυναικὸς ἐσθλῆς ἤμπλακες· γίγνωσκε δὲ

ὥς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται.

- ΑΔ. ἐπίσταμαί γε κοῦκ ἄφνω κακὸν τόδε 420
 προσέπατ'· εἰδὼς δ' αὖτ' ἔτειρόμην πάλαι.
 ἀλλ', ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ,
 πάρεστέ· καὶ μένοντες ἀντηχήσατε
 παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ.
 πᾶσιν δὲ Θεσσαλοῖσιν ὦν ἐγὼ κρατῶ 425
 πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω
 κουρᾷ ξυρήκει καὶ μελαμπέπλῳ στολῇ·
 τέθριππά θ' οἱ ζεύγνυσθε καὶ μονάμπυκας
 πώλους, σιδήρῳ τέμνετ' αὐχένων φόβην.
 αὐλῶν δὲ μὴ κατ' ἄστυ, μὴ λύρας κτύπος 430
 ἔστω σελήνας δώδεκ' ἐκπληρουμένας·
 οὐ γάρ τιν' ἄλλον φίλτερον θάψω νεκρὸν
 τοῦδ' οὐδ' ἀμείνον' εἰς ἔμ'· ἀξία δέ μοι
 τιμᾶν, ἐπεὶ τέθνηκεν ἀντ' ἐμοῦ μόνῃ. ♀

[ALKESTIS is borne into the palace, followed by ADMETOS, the two children and attendants.]

- ΧΟ. ὦ Πελίου θύγατερ, στρ. ά.
 χαίρουσά μοι εἰν' Αἶδα δόμοισιν 436
 τὸν ἀνάλιον οἶκον οἰκετεύοις. 13-07
 ἴστω δ' Αἶδας ὁ μελαγχαίτας θεὸς, ὃς τ' ἐπὶ κώπῃ
 πηδαλίῳ τε γέρων 440
 νεκροπομπὸς ἵζει,
 πολὺ δὴ πολὺ δὴ γυναικ' ἀρίσταν
 λίμναν Ἀχεροντίαν πορεύσας ἐλάτῃ δικώπῳ.
 Πολλά σε μουσπόλοι ἀντ. ά.

μέλψουσι καθ' ἐπτάτονόν τ' ὀρείαν 446
 χέλυν ἔν τ' ἀλύροις κλέοντες ὕμνοις,
 Σπάρτα κυκλὰς ἀνίκα Καρνείου περινίσσεται ὦρα
 μηνὸς ἀειρομένας 450

παννύχου σελάνας,
 λιπαραισί τ' ἐν ὀλβίαις Ἀθάναις.
 τοίαν ἔλιπες θανούσα μολπὰν μελέων ἀοιδοῖς.

Εἴθ' ἐπ' ἐμοὶ μὲν εἶη, στρ. β'.
 δυναίμαν δέ σε πέμψαι 456

φάος ἔξ' Αἶδα τεράμνων
 [Κωκυτοῦ τε ῥέεθρων]
 ποταμὶα νερτέρῃ τε κώπῃ.
 σὺ γάρ, ὦ μόνα, ὦ φίλα γυναικῶν, 460
 σὺ τὸν αὐτὰς ἔτλας

πόσιν ἀντὶ σᾶς ἀμείψαι
 ψυχᾶς ἔξ' Αἶδα. κούφα σοι
 χθὼν ἐπάνωθε πέσοι, γύναι. εἰ δέ τι
 καινὸν ἔλοιτο λέχος πόσις, ἧ μάλ' ἂν
 ἔμοιγ' ἂν εἶη στυγῆθεις τέκνοις τε τοῖς σοῖς. 465

Ματέρως οὐ θελούσας ἀντ. β'.
 πρὸ παιδὸς χθονὶ κρύψαι
 δέμας, οὐδὲ πατρὸς γεραίου,—
 ὃν ἔτεκον δ', οὐκ ἔτλαν ῥύεσθαι
 σχετλίω, πολιὰν ἔχοντε χαίταν.— 470

σὺ δ' ἐν ἡβᾳ νέα
 προθανούσα φωτὸς οἴχει.
 τοιαύτας εἶη μοι κῦρσαι
 συνδυάδος φιλίας ἀλόχου· τὸ γὰρ

ΧΟ. Ἄρεος, ζαχρύσου Θρηκίας πέλτης ἀναξ.

ΗΡ. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις,—
σκληρὸς γὰρ αἰὲ καὶ πρὸς αἵπος ἔρχεται — 500

εἰ χρή με παισὶν οὓς Ἄρης ἐγείνατο
μάχην συνάψαι, πρῶτα μὲν Λυκάονι,
αὖθις δὲ Κύνῳ, τόνδε δ' ἔρχομαι τρίτον
ἀγῶνα πώλοις δεσπότη τε συμβαλῶν.

· ἀλλ' οὐτις ἔστιν ὃς τὸν Ἀλκμήνης γόνον 505
τρέσαντα χεῖρα πολεμίων ποτ' ὄψεται. *ἦ ὄρα ω.*

ΧΟ. καὶ μὴν ὃδ' αὐτὸς τῆσδε κοίρανος χθονὸς
Ἄδμητος ἔξω δωματων πορεύεται.

[Enter ADMETOS from the palace.]

ΑΔ. Χαῖρ', ὦ Διὸς παῖ Περσέως ἀφ' αἵματος.

ΗΡ. Ἄδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἀναξ. 510

ΑΔ. θέλοίμ' ἄν · εὖνουν δ' ὄντα σ' ἐξεπίσταμαι.

ΗΡ. τί χρῆμα κουρᾷ τῇδε πενθίμῳ πρέπεις ;

ΑΔ. θάπτειν τιν' ἐν τῇδ' ἡμέρᾳ μέλλω νεκρόν.

ΗΡ. ἀπ' οὖν τέκνων σῶν πημονὴν εἵργοι θεός·

ΑΔ. ζῶσιν κατ' οἴκους παῖδες οὓς ἔφυσ' ἐγώ. 515

ΗΡ. πατὴρ γε μὴν ὠραῖος, εἵπερ οἷχεται.

ΑΔ. κακῆϊνος ἔστι χῆ τεκούσά μ', Ἡράκλεις. *ἦν γιγίτω*

ΗΡ. οὐ μὴν γυνή γ' ὄλωλεν Ἀλκηστις σέθεν ;

ΑΔ. διπλοῦς ἐπ' αὐτῇ μῦθος ἔστι μοι λέγειν.

ΗΡ. πότερα θανούσης εἶπας ἢ ζώσης ἔτι ; 520

ΑΔ. ἔστιν τε κοῦκέτ' ἔστιν, ἀλγύνει δέ με.

ΗΡ. οὐδέν τι μάλλον οἶδ' · ἄσημα γὰρ λέγεις.

ΑΔ. οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρεών ;

HP. οἶδ', ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην.

ΑΔ. πῶς οὖν ἔτ' ἔστιν, εἴπερ ἤγεσεν τάδε ; αἰνεῖω 525

HP. ἦ, μὴ πρόκλαι' ἄκοιτιν, ἐς τόδ' ἀναβαλοῦ.

ΑΔ. τέθνηχ' ὁ μέλλων, κούκέτ' ἔσθ' ὁ κατθανών.

HP. χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται.

ΑΔ. σὺ τῇδε κρίνεις, Ἡράκλεις, κείνη δ' ἐγώ.

HP. τί δῆτα κλαίεις ; τίς φίλων ὁ κατθανών ; 530

ΑΔ. γυνή· γυναικὸς ἀρτίως μεμνήμεθα.

HP. ὀθνεῖος ἢ σοὶ συγγενὴς γεγῶσά τις ;

ΑΔ. ὀθνεῖος, ἄλλως δ' ἦν ἀναγκαῖα δόμοις.

HP. πῶς οὖν ἐν οἴκοις σοῖσιν ὤλεσεν βίον ;

ΑΔ. πατρὸς θανόντος ἐνθάδ' ὠρφανεύετο. 535

HP. φεῦ.

15-16 εἴθ' ὑπυρομέν σ', Ἄδμητε, μὴ λυπούμενον. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

ΑΔ. ὥς δὴ τί δράσων τόνδ' ὑπορράπτεις λόγον ;

HP. ξένων πρὸς ἄλλων ἐστίαν πορεύσομαι.

ΑΔ. οὐκ ἔστιν, ὦναξ· μὴ τοσόνδ' ἔλθοι κακόν.

HP. λυπουμένοις ὀχληρὸς, εἰ μόλοι, ξένος. 540

ΑΔ. τεθνᾶσιν οἱ θανόντες· ἀλλ' ἴθ' ἐς δόμους.

HP. αἰσχροὺν παρὰ κλαίουσι θοινᾶσθαι φίλοις.

ΑΔ. χωρὶς ξενῶνες εἰσιν οἱ σ' ἐσάξομεν.

HP. μέθες με, καί σοι μυρίαν ἔξω χάριν.

ΑΔ. οὐκ ἔστιν ἄλλου σ' ἀνδρὸς ἐστίαν μολεῖν. 545

ἡγοῦ σὺ τῷδε δωμάτων ἐξωπίους [To a Slave.

ξενῶνας οἷξας, τοῖς τ' ἐφεστῶσιν φράσον

σίτων παρεῖναι πληθὸς· ἐν δὲ κλήσате

[To Attendants.

θύρας μεσαύλους· οὐ πρέπει θοινωμένους

1469 ἐγὼ σε πρεσβεύουσα κἀντὶ τῆς ἐμῆς
 ψυχῆς καταστήσασα φῶς τόδ' εἰσορᾶν,
 θνήσκω παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,
 ἀλλ' ἄνδρα τε σchein Θεσσαλῶν ὃν ἤθελον, 285
 καὶ δῶμα ναίειν ὄλβιον τυραννίδι,

καὶ ἡ καίτοι σ' ὁ φύσας χῆ τεκούσα προὔδοσαν, 290
 καλῶς μὲν αὐτοῖς κατθανεῖν ἦκον βίου,
 καλῶς δὲ σῶσαι παῖδα κεῦκλεῶς θανεῖν.

μόνος γὰρ αὐτοῖς ἦσθα, κοῦτις ἐλπίς ἦν
 σοῦ κατθανόντος ἄλλα φιτύσειν τέκνα.
 καὶ γὰρ τ' ἂν ἔζων καὶ σὺ τὸν λοιπὸν χρόνον, 295
 κοῦκ ἂν μονωθείς σῆς δάμαρτος ἔστενες
 καὶ παῖδας ὠρφάνευες. ἀλλὰ ταῦτα μὲν
 θεῶν τις ἐξέπραξεν ὥσθ' οὕτως ἔχειν.

εἶεν · σὺ νῦν μοι τῶνδ' ἀπόμνησαι χάριν ·
 αἰτήσομαι γάρ σ' ἀξίαν μὲν οὐποτε, — 300

ψυχῆς γὰρ οὐδέν ἐστι τιμώτερον, —
 δίκαια δ', ὥς φήσεις σύ · τοῖσδε γὰρ φιλεῖς
 οὐχ ἦσσον ἢ 'γὼ παῖδας, εἴπερ εὖ φρονεῖς ·
 τούτους ἀνάσχου δεσπότης ἐμῶν δόμων,
 καὶ μὴ 'πιγήμες τοῖσδε μητρυνὰ τέκνοις, 305

ἥτις κακίων οὖσ' ἐμοῦ γυνὴ φθόνῳ
 τοῖς σοῖσι κάμοις παισὶ χεῖρα προσβαλεῖ.
 μὴ δῆτα δράσης ταῦτά γ', αἰτοῦμαί σ' ἐγώ.
 ἐχθρὰ γὰρ ἡ 'πιούσα μητρυνὰ τέκνοις

τοῖς πρόσθ', ἐχίδνης οὐδὲν ἡπιωτέρα.
 καὶ παῖς μὲν ἄρσην πατέρ' ἔχει πύργον μέγαν, 311
 σὺ δ', ὦ τέκνον μοι, πῶς κορευθήσῃ καλῶς; ' 313
 ποίας τυχοῦσα συζύγου τῷ σῷ πατρί;
 μή σοί τιν' αἰσχροὺς προσβαλοῦσα κληδόνα 315
 ἦβης ἐν ἀκμῇ σοὺς διαφθείρῃ γάμους. **Β**
 οὐ γάρ σε μήτηρ οὔτε νυμφεύσει ποτὲ
 οὔτ' ἐν τόκοισι σοῖσι θαρσυνεῖ, τέκνον,
 παροῦσ', ἵν' οὐδὲν μητρὸς εὐμενέστερον.
 δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ ἐς αὔριον 320
 οὐδ' ἐς τρίτην μοι μηνὸς ἔρχεται κακόν,
 ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' οὔσι λέξομαι.
 χαίροντες εὐφραίνοισθε· καὶ σοὶ μέν, πόσι,
 γυναῖκ' ἀρίστην ἔστι κομπάσαι λαβεῖν, "μικρὴν"
 ὑμῖν δέ, παῖδες, μητρὸς ἐκπεφυκέναι. 325

ΧΟ. θάρσει· πρὸ τοῦτου γὰρ λέγειν οὐχ ἄξομαι·
 δράσει τάδ', εἴπερ μὴ φρενῶν ἀμαρτάνει.

ΑΔ. ἔσται τάδ' ἔσται, μὴ τρέσης· ἐπεὶ σ' ἐγὼ
 καὶ ζῶσαν εἶχον καὶ θανοῦσ' ἐμὴ γυνή
 μόνη κεκλήσῃ, κοῦτις ἀντὶ σοῦ ποτε 330
 τόνδ' ἄνδρα νύμφη Θεσσαλὶς προσφθέγξεται.
 οὐκ ἔστιν οὕτως οὔτε πατρὸς εὐγενοῦς
 οὔτ' εἶδος ἄλλως εὐπρεπεστάτη γυνή.
 ἄλλῃ δὲ παίδων· τῶνδ' ὄνησιν εὐχομαι
 θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ὠνήμεθα. 335
 οἶσω δὲ πένθος οὐκ ἐτήσιον τὸ σόν,
 ἀλλ' ἔστ' ἂν αἰὼν οὐμὸς ἀντέχῃ, γύναι,
 στυγῶν μὲν ἢ μ' ἔτικτεν, ἐχθαίρων δ' ἐμὸν

πατέρα· λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι.
 σὺ δ' ἀντιδοῦσα τῆς ἐμῆς τὰ φίλτατα 340
 ψυχῆς ἔσωσας. ἄρά μοι στένειν πάρα
 τοιαῶσδ' ἁμαρτάνοντι συζύγου σέθεν ;
 παύσω δὲ κώμους συμποτῶν θ' ὁμιλίας
 στεφάνους τε μοῦσάν θ', ἣ κατείχ' ἐμοὺς δόμους. 3
 οὐ γάρ ποτ' οὔτ' ἂν βαρβίτου θίγοιμ' ἔτι 345
 οὔτ' ἂν φρέν' ἐξαίροιμι πρὸς Λίβυν λακεῖν
 αὐλόν· σὺ γάρ μου τέρψιν ἐξείλου βίου.
 σοφῇ δὲ χειρὶ τεκτόνων δέμας τὸ σὸν
 εἰκασθὲν ἐν λέκτροισιν ἐκταθήσεται,
 ᾧ προσπεσοῦμαι καὶ περιπτύσσω χέρας 350
 ὄνομα καλῶν σὸν τὴν φίλην ἐν ἀγκάλαις
 δόξω γυναῖκα καίπερ οὐκ ἔχων ἔχειν,—
 ψυχρὰν μέν, οἶμαι, τέρψιν, ἀλλ' ὅμως βάρος
 ψυχῆς ἀπαντλοίην ἄν. ἐν δ' ὀνείρασι
 φοιτῶσά μ' εὐφραίνοις ἄν· ἡδὺ γὰρ φίλους 355
 κὰν νυκτὶ λεύσσειν, ὄντιν' ἄν παρῇ χρόνον.
 εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος παρῇν,
 ὥστ' ἡ κόρην Δήμητρος ἣ κείνης πόσιν
 ὕμνοισι κηλήσαντά σ' ἐξ' Αἰδου λαβεῖν,
 κατῆλθον ἄν, καί μ' οὔθ' ὁ Πλούτωνος κύων 360
 οὔθ' οὐπὶ κώπῃ ψυχοπομπὸς ἄν Χάρων
 ἔσχον, πρὶν ἐς φῶς σὸν καταστήσαι βίον.
 ἀλλ' οὖν ἐκείσε προσδόκα μ', ὅταν θάνω,
 καὶ δῶμ' ἐτοίμαξ', ὥς συνοικήσοισά μοι.
 ἐν ταῖσιν αὐταῖς γάρ μ' ἐπισκήψω κέδροις 365
 σοὶ τοῦσδε θεῖναι πλευρά τ' ἐκτεῖναι πέλας

πλευροῖσι τοῖς σοῖς· μηδὲ γὰρ θανών ποτε
 σοῦ χωρὶς εἶην τῆς μόνης πιστῆς ἐμοί.

ΧΟ. καὶ μὴν ἐγὼ σοι πένθος ὥς φίλος φίλω
 λυπρὸν συνοίσω τῇσδε· καὶ γὰρ ἄξια. 370

ΑΛ. ὦ παῖδες, αὐτοὶ δὴ τάδ' εἰσηκοῖσάτε
 πατρὸς λέγοντος μὴ γαμεῖν ἄλλην τινὰ
 γυναῖκ' ἐφ' ὑμῖν μηδ' ἀτιμάσειν ἐμέ.

ΑΔ. καὶ νῦν γέ φημι, καὶ τελευτήσω τάδε.

ΑΛ. ἐπὶ τοῖσδε παῖδας χειρὸς ἐξ ἐμῆς δέχου. 375

ΑΔ. δέχομαι, φίλον γε δῶρον ἐκ φίλης χερός.

ΑΛ. σὺ νῦν γενοῦ τοῖσδ' ἀντ' ἐμοῦ μήτηρ τέκνοις.

ΑΔ. πολλή γ' ἀνάγκη, σοῦ γ' ἀπεστερημένοις.

ΑΛ. ὦ τέκν', ὅτε ζῆν χρῆν μ', ἀπέρχομαι κάτω.

ΑΔ. οἴμοι, τί δράσω δῆτα σοῦ μονοῦμενος ; 380

ΑΛ. χρόνος μαλάξει σ'· οὐδέν ἐσθ' ὁ κατθανών. 4

ΑΔ. ἄγου με σὺν σοὶ πρὸς θεῶν ἄγου κάτω.

ΑΛ. ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν.

ΑΔ. ὦ δαίμον, οἷας συζύγου μ' ἀποστερεῖς.

ΑΛ. καὶ μὴν σκοτεινὸν ὄμμα μου βαρύνεται. 385

ΑΔ. ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι. 1403-

ΑΛ. ὥς οὐκέτ' οὔσαν οὐδὲν ἂν λέγοις ἐμέ.

ΑΔ. ὄρθου πρόσωπον, μὴ λίπης παῖδας σέθεν.

ΑΛ. οὐ δῆθ' ἐκοῦσά γ'. ἀλλὰ χαίρετ', ὦ τέκνα.

ΑΔ. βλέψον πρὸς αὐτοὺς βλέψον.

ΑΛ. οὐδέν εἰμ' ἔτι. 390

ΑΔ. τί δρᾷς; προλείπεις;

ΑΛ. χαῖρ'. [Dies.

ΑΔ. ἀπωλόμην τάλας.

ΧΟ. βέβηκεν, οὐκέτ' ἔστιν Ἀδμήτου γυνή.

ΕΥΜΗΛΟΣ.

1129

Ἴω μοι τύχας. μαῖα δὴ κάτω στρ.
βέβακεν, οὐκέτ' ἔστιν, ὦ

πάτερ, ὑφ' ἀλΐψ. 395

προλιπούσα δ' ἄμὸν βίον

ὠρφάνισεν τλάμων.

ἴδε γὰρ ἴδε βλέφαρον καὶ παρατόνους χέρας.

ὑπάκουσον ἄκουσον, ὦ μᾶτερ, ἀντιάξω 400

σ' ἐγώ, μᾶτερ, ἐγώ [γὰρ

ἐπι]καλοῦμαι ὁ

σὸς ποτὶ σοῖσι πίτνων στόμασιν νεοσσός.

ΑΔ. τὴν οὐ κλύουσαν οὐδ' ὀρώσαν· ὥστ' ἐγὼ 405
καὶ σφῶ βαρεῖα συμφορᾷ πεπλήγμεθα.

ΕΥ. νέος ἐγώ, πάτερ, λείπομαι φίλας ἀντ.

μονόστολός τε ματρός. ὦ

σχέτλια δὴ παθῶν

ἐγὼ ἔργα [τλάμων] σύ τε,

σύγκασί μοι κούρα, 410

[ὅσα κακά μοι] συνέτλας· * * * ὦ πάτερ,

ἀνόνατ' ἀνόνατ' ἐνύμφεντας οὐδὲ γήρως

ἔβας τέλος σὺν τᾷδ'·

ἔφθιτο γὰρ πάρος,

οἰχομένας δὲ σοῦ, μᾶτερ, ὄλωλεν οἶκος. 415

ΧΟ. Ἀδμητ', ἀνάγκη τάσδε συμφορὰς φέρειν·

οὐ γάρ τι πρῶτος οὐδὲ λοίσθιος βροτῶν

γυναικὸς ἐσθλῆς ἤμπλακες· γίγνωσκε δὲ

- ὥς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται.
- ΑΔ. ἐπίσταμαί γε κοῦκ ἄφνω κακὸν τόδε 420
 προσέπτατ'· εἰδὼς δ' αὖτ' ἔτειρόμην πάλαι.
 ἀλλ', ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ,
 πάρεστέ καὶ μένοντες ἀντηχήσατε
 παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ.
 πᾶσιν δὲ Θεσσαλοῖσιν ὦν ἐγὼ κρατῶ 425
 πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω
 κουρᾷ ξυρήκει καὶ μελαμπέπλῳ στολῇ·
 τέθριππά θ' οἱ ζεύγνυσθε καὶ μονάμπυκας
 πώλους, σιδήρῳ τέμνετ' αὐχένων φόβην.
 αὐλῶν δὲ μὴ κατ' ἄστυ, μὴ λύρας κτύπος 430
 ἔστω σελήνας δώδεκ' ἐκπληρουμένας·
 οὐ γάρ τιν' ἄλλον φίλτερον θάψω νεκρὸν
 τοῦδ' οὐδ' ἀμείνον' εἰς ἔμ'· ἀξία δέ μοι
 τιμᾶν, ἐπεὶ τέθνηκεν ἀντ' ἐμοῦ μόνῃ. ♀

[ALKESTIS is borne into the palace, followed by ADMETOS, the two children and attendants.]

- ΧΟ. ὦ Πελίου θύγατερ, στρ. ά.
 χαίρουσά μοι εἰν' Αἶδα δόμοισιν 436
 τὸν ἀνάλιον οἶκον οἰκετεύεις. 1 1 0 7
 ἴστω δ' Αἶδας ὁ μελαγχαίτας θεὸς, ὃς τ' ἐπὶ κώπῃ
 πηδαλίῳ τε γέρων 440
 νεκροπομπὸς ἵζει,
 πολὺ δὴ πολὺ δὴ γυναικ' ἀρίσταν
 λίμναν Ἀχεροντίαν πορεύσας ἐλάτῃ δικώπῳ.
 Πολλά σε μουσopόλοι ἀντ. ά.

μέλψουσι καθ' ἑπτάτονόν τ' ὀρείαν 446
 χέλυν ἔν τ' ἀλύροις κλέοντες ὕμνοις,
 Σπάρτα κυκλὰς ἀνίκα Καρνείου περινίσσεται ὥρα
 μηνὸς ἀειρομένας 450

παννύχου σελάνας,
 λιπαραῖσί τ' ἐν ὀλβίαις Ἀθάναις.
 τοίαν ἔλιπες θανοῦσα μολπὰν μελέων ἀοιδοῖς.

Εἴθ' ἐπ' ἐμοὶ μὲν εἴη, στρ. β'.
 δυναίμαν δέ σε πέμψαι 456

φάος ἐξ Ἀίδα τεράμνων
 [Κωκυτοῦ τε ῥεέθρων]
 ποταμῖα νερτέρᾳ τε κώπᾳ.
 σὺ γάρ, ὦ μόνα, ὦ φίλα γυναικῶν, 460
 σὺ τὸν αὐτὰς ἔτλας

πόσιν ἀντὶ σᾶς ἀμεῖψαι
 ψυχᾶς ἐξ Ἀίδα. κούφα σοι
 χθὼν ἐπάνωθε πέσοι, γύναι. εἰ δέ τι
 καινὸν ἔλοιτο λέχος πόσις, ἧ μάλ' ἂν
 ἔμοιγ' ἂν εἴη στυγῆθεις τέκνοις τε τοῖς σοῖς. 465

Ματέρως οὐ θελούσας ἀντ. β'.
 πρὸ παιδὸς χθονὶ κρύψαι
 δέμας, οὐδὲ πατρὸς γεραιοῦ,—
 ὃν ἔτεκον δ', οὐκ ἔτλαν ῥύεσθαι
 σχετλίῳ, πολιὰν ἔχοντε χαίταν.— 470

σὺ δ' ἐν ἡβᾳ νέα
 προθανοῦσα φωτὸς οἶχει.
 τοιαύτας εἴη μοι κῦρσαι
 συνδνάδος φιλίας ἀλόχου· τὸ γὰρ

ἐν βιότῳ σπάνιον μέρος · ἥ γὰρ ἂν
 ἔμοιγ' ἄλυπος δι' αἰῶνος ἂν ξυνείη. 475

[Enter HERAKLES from the left.]

ΗΡΑΚΛΗΣ.

Ἰένοι, Φεραίας τῆσδε κωμῆται χθονός,
 "Αδμητον ἐν δόμοισιν ἄρα κιχάνω; κε·

ΧΟ. ἔστ' ἐν δόμοισι παῖς Φέρητος, Ἡράκλεις.
 ἀλλ' εἰπὲ χρεῖα τίς σε Θεσσαλῶν χθόνα
 πέμπει, Φεραῖον ἄστυ προσβῆναι τόδε. 480

ΗΡ. Τιρυνθίῳ πρᾶσσω τιν' Εὐρυσθεῖ πόνον.

ΧΟ. καὶ ποῖ πορεύει; τῷ προσέξενξαι πλάνῃ; "αὐ γὰρ βούλει"

ΗΡ. Θρηγκὸς τέτρωρον ἄρμα Διομήδους μέτα.

ΧΟ. πῶς οὖν δυνήσκει; μῶν ἄπειρος εἰ ξένου;

ΗΡ. ἄπειρος · οὐπω Βιστόνων ἦλθον χθόνα. 485

ΧΟ. οὐκ ἔστιν ἵππων δεσπόσαι σ' ἄνευ μάχης.

ΗΡ. ἀλλ' οὐδ' ἀπειπεῖν τοὺς πόρους οἷόν τ' ἐμοί.

ΧΟ. κτανὼν ἄρ' ἤξεις ἢ θανὼν αὐτοῦ μενεῖς.

ΗΡ. οὐ τόνδ' ἀγῶνα πρῶτον ἂν δράμοιμ' ἐγώ.

ΧΟ. τί δ' ἂν κρατήσας δεσπότην πλέον λάβοις; 490

ΗΡ. πῶλους ἀπάξω κοιράνῃ Τιρυνθίῳ.

ΧΟ. οὐκ εὐμαρὲς χαλινὸν ἐμβαλεῖν γνάθοις.

ΗΡ. εἰ μὴ γε πῦρ πνέουσι μυκτήρων ἄπο.

ΧΟ. ἀλλ' ἄνδρας ἀρταμοῦσι λαίψηραῖς γνάθοις. "καὶ ποῖ"

ΗΡ. θηρῶν ὀρείων χόρτον, οὐχ ἵππων λέγεις. 495

ΧΟ. φάτνας ἰδοὺς ἂν αἷμασιν πεφυρμένας.

ΗΡ. τίνος δ' ὁ θρέψας παῖς πατρὸς κομπάζεται; "ὦ τὸν ἄνθρωπον"

ΧΟ. Ἄρεος, ξαχρύσου Θρηκίας πέλτης ἄναξ.

ΗΡ. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις, —
σκληρὸς γὰρ αἰεὶ καὶ πρὸς αἶπος ἔρχεται — 500

εἰ χρὴ με παισὶν οὖς Ἄρης ἐγείνατο
μάχην συνάψαι, πρῶτα μὲν Λυκάονι,
αὖθις δὲ Κύνῳ, τόνδε δ' ἔρχομαι τρίτον
ἀγῶνα πώλοισι δεσπότη τε συμβαλῶν.

· ἀλλ' οὐτις ἔστιν ὃς τὸν Ἀλκμήνης γόνον 505
τρέσαντα χεῖρα πολεμίων ποτ' ὄψεται. *ἡ δὲ δαίμων.*

ΧΟ. καὶ μὴν ὃδ' αὐτὸς τῆσδε κοίρανος χθονὸς
Ἄδμητος ἔξω δωματων πορεύεται.

[Enter ADMETOS from the palace.]

ΑΔ. Χαῖρ', ὦ Διὸς παῖ Περσέως ἀφ' αἵματος.

ΗΡ. Ἄδμητε, καὶ σὺ χαίρε, Θεσσαλῶν ἄναξ. 510

ΑΔ. θέλουμ' ἄν · εὖνουν δ' ὄντα σ' ἐξεπίσταμαι.

ΗΡ. τί χρῆμα κουρᾷ τῇδε πενθίμῳ πρόπεις ;

ΑΔ. θάπτειν τιν' ἐν τῇδ' ἡμέρᾳ μέλλω νεκρόν.

ΗΡ. ἀπ' οὖν τέκνων σῶν πημονὴν εἶργοι θεός·

ΑΔ. ζῶσιν κατ' οἴκους παῖδες οὓς ἔφισ' ἐγώ. 515

ΗΡ. πατήρ γε μὴν ὠραῖος, εἶπερ οἴχεται.

ΑΔ. κάκεῖνος ἔστι χῆ τεκούσά μ', Ἡράκλεις. *ἡν τι λίσσεται*

ΗΡ. οὐ μὴν γυνή γ' ὄλωλεν Ἀλκηστὶς σέθεν ;

ΑΔ. διπλοῦς ἐπ' αὐτῇ μῦθος ἔστι μοι λέγειν.

ΗΡ. πότερα θανούσης εἶπας ἢ ζώσης ἔτι ; 520

ΑΔ. ἔστιν τε κοῦκέτ' ἔστιν, ἀλγύνει δέ με.

ΗΡ. οὐδέν τι μᾶλλον οἶδ' · ἄσημα γὰρ λέγεις.

ΑΔ. οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρεών ;

HP. οἷδ', ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην.

ΑΔ. πῶς οὖν ἔτ' ἔστιν, εἴπερ ἤγεσεν τάδε ; 525

HP. ἦ, μὴ πρόκλαι' ἄκοιτιν, ἐς τόδ' ἀναβαλοῦ.

ΑΔ. τέθνηχ' ὁ μέλλων, κοῦκέτ' ἔσθ' ὁ κατθανών.

HP. χωρὶς τότ' εἶναι καὶ τὸ μὴ νομίζεται.

ΑΔ. σὺ τῇδε κρίνεις, Ἡράκλεις, κείνη δ' ἐγώ.

HP. τί δῆτα κλαίεις ; τίς φίλων ὁ κατθανών ; 530

ΑΔ. γυνή· γυναικὸς ἀρτίως μεμνήμεθα.

HP. ὀθνεῖος ἢ σοὶ συγγενὴς γεγῶσά τις ;

ΑΔ. ὀθνεῖος, ἄλλως δ' ἦν ἀναγκαῖα δόμοις.

HP. πῶς οὖν ἐν οἴκοις σοῖσιν ὤλεσεν βίον ;

ΑΔ. πατρὸς θανόντος ἐνθάδ' ὠρφανεύετο. 535

HP. φεῦ.

15-16 εἴθ' ὑπυρομένον σ', Ἄδμητε, μὴ λυπούμενον. 540

ΑΔ. ὥς δὴ τί δράσων τόνδ' ὑπορράπτεις λόγον ;

HP. ξένων πρὸς ἄλλων ἐστίαν πορεύσομαι.

ΑΔ. οὐκ ἔστιν, ὦναξ· μὴ τοσόνδ' ἔλθοι κακόν.

HP. λυπουμενοὶς ὀχληρὸς, εἰ μόλοι, ξένος. 540

ΑΔ. τεθνᾶσιν οἱ θανόντες· ἀλλ' ἴθ' ἐς δόμους.

HP. αἰσχρὸν παρὰ κλαίουσι θοινᾶσθαι φίλοις.

ΑΔ. χωρὶς ξενῶνες εἰσιν οἱ σ' ἐσάξομεν.

HP. μέθες με, καί σοι μυρίαν ἔξω χάριν.

ΑΔ. οὐκ ἔστιν ἄλλου σ' ἀνδρὸς ἐστίαν μολεῖν. 545

ἡγοῦ σὺ τῷδε δωμάτων ἐξωπίους [To a Slave.

ξενῶνας οἷξας, τοῖς τ' ἐφεστῶσιν φράσον

σίτων παρεῖναι πληθὸς· ἐν δὲ κλῆσατε

[To Attendants.

θύρας μεσαύλους· οὐ πρέπει θοινωμένους

κλύειν στεναγμῶν οὐδὲ λυπεῖσθαι ξένους. 550

[Exit HERAKLES attended into the palace.

ΧΟ. τί δρᾷς ; τοιαύτης συμφορᾷς προκειμένης,
Ἄδμητε, τολμᾷς ξενοδοκεῖν ; τί μῶρος εἶ ;

ΑΔ. ἀλλ' εἰ δόμων σφε καὶ πόλεως ἀπήλασα
ξένον μολόντα, μᾶλλον ἂν μ' ἐπήνεσας ;
οὐ δῆτ', ἐπεὶ μοι συμφορὰ μὲν οὐδὲν ἂν 555
μείων ἐγίγνετ', ἀξενώτερος δ' ἐγώ.

καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἂν ἦν κακόν,
δόμους καλεῖσθαι τοὺς ἐμοὺς ἐχθροξένους.
αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένου,
ὅτανπερ Ἄργους διψίαν ἔλθω χθόνα. 560

ΧΟ. πῶς οὖν ἔκρυπτες τὸν παρόντα δαίμονα,
φίλου μολόντος ἀνδρός, ὥς αὐτὸς λέγεις ;

ΑΔ. οὐκ ἂν ποτ' ἠθέλησεν εἰσελθεῖν δόμους,
εἰ τῶν ἐμῶν τι πημάτων ἐγνώρισε.
καὶ τῷ μὲν, οἴμαι, δρῶν τάδ' οὐ φρονεῖν δοκῶ, 565
οὐδ' αἰνέσει με · τὰμὰ δ' οὐκ ἐπίσταται
μέλαθρ' ἀπωθεῖν οὐδ' ἀτιμάζειν ξένους.

[Exit attended into the palace.

ΧΟ. ὦ πολύξεινος καὶ ἐλεύθερος ἀνδρὸς αἰεί ποτ'
οἶκος, στρ. α'.

σέ τοι καὶ ὁ Πύθιος εὐλύρας Ἀπόλλων 570

ἠξίωσε ναίειν,

ἔτλα δὲ σοῖσι μηλονόμας

ἐν δόμοις γενέσθαι,

δοχμῶν διὰ κλιτύων

575

βοσκήμασι σοῖσι συρίζων

ποιμνίτας ὑμεναίους. 8

Σὺν δ' ἐποιμαίνοντο χαρᾷ μελέων βαλῖαι τε
 λύγκες, ἀντ. α'.
 ἔβα δὲ λιποῦσ' Ὀθρυῖος νάπαν λεόντων 580
 ἃ δαφοινὸς ἔλα·

χόρευσε δ' ἄμφι σὺν κιθάραν,
 Φοῖβε, ποικιλόθριξ
 νεβρὸς ὑψικόμων πέραν 585
 βαίνουσ' ἐλατᾶν σφυρῷ κούφῳ,
 χαίρουσ' εὐφρονι μολπᾷ.

Τοιγὰρ πολυμηλοτάταν στρ. β'.
 ἐστίαν οἰκεί παρὰ καλλίναον
 Βοιβίαν λίμναν· ἀρότοις δὲ γυνᾶν 590
 καὶ πεδίων δαπέδοις
 ὄρον ἄμφι μὲν αἰλίου κνεφαίαν
 ἰππόστασιν αἰθέρα τὰν Μολοσσῶν τίθεται,
 πόντιον δ' Αἰγαῖον ἐπ' ἅκτᾶν 595
 ἀλίμενον Πηλίου κρατύνει.

Καὶ νῦν δόμον ἀμπετάσας ἀντ. β'.
 δέξατο ξείνον νοτερῷ βλεφάρῳ,
 τᾶς φίλας κλαίων ἁλόχου νέκυν ἐν
 δώμασιν ἀρτιθανή· 600
 τὸ γὰρ εὐγενὲς ἐκφέρεται πρὸς αἰδῶ,
 ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν σοφίας.
 πρὸς δ' ἐμᾷ ψυχᾷ θράσος ἦσται
 θεοσεβῇ φῶτα κεδνὰ πράξειν. 605

[Enter ADMETOS from the palace, followed by the funeral procession, amid which is borne the body of ALKESTIS shoulder-high.

The body is draped in white robes made of costly stuffs and richly embroidered with gold, and is decked with jewels and golden ornaments. The mourners are robed in black.]

ΑΔ. Ἀνδρῶν Φεραίων εὐμενῆς παρουσία,
 νέκυν μὲν ἤδη πάντ' ἔχοντα πρόσπολοι
 φέρουσιν ἄρδην ἐς τάφον τε καὶ πυράν·
 ὑμεῖς δὲ τὴν θανούσαν, ὡς νομίζεται,
 προσεῖπάτ' ἐξιούσαν ὑστάτην ὁδόν. 610

ΧΟ. καὶ μὴν ὁρῶ σὸν πατέρα γηραιῷ ποδὶ
 στείχοντ', ὀπαδούς τ' ἐν χεροῖν δάμαρτι σῇ
 κόσμον φέροντας, νερτέρων ἀγάλματα. 4

[Enter from the right PHERES attended.]

ΦΕΡΗΣ.

Ἦκω κακοῖσι σοῖσι συγκάμων, τέκνον·
 ἐσθλῆς γάρ, οὐδεὶς ἀντερεῖ, καὶ σῶφρονος 615
 γυναικὸς ἡμάρτηκας. ἀλλὰ ταῦτα μὲν
 φέρειν ἀνάγκη καίπερ ὄντα δύσφορα.
 δέχου δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς
 ἵτω· τὸ ταύτης σῶμα τιμᾶσθαι χρεών,
 ἣτις γε τῆς σῆς προὔθανε ψυχῆς, τέκνον, 620
 καὶ μ' οὐκ ἄπαιδ' ἔθηκεν οὐδ' εἴασε σοῦ
 στερέντα γήρῃ πενθίμῃ καταφθίνειν,
 πάσαις δ' ἔθηκεν εὐκλεέστατον βίον
 γυναιξίν, ἔργον τλᾶσα γενναῖον τόδε.
 ὦ τόνδε μὲν σώσασ', ἀναστήσασα δὲ 625
 ἡμᾶς πίτνοντας, χαίρε, κἂν Ἀιδου δόμοις

εὖ σοι γένοιτο. φημὶ τοιούτους γάμους
 λύειν βροτοῖσιν, ἢ γαμῆν οὐκ ἄξιον.

ΑΔ. οὐτ' ἤλθες ἐς τόνδ' ἐξ ἐμοῦ κληθεὶς τάφον,
 οὐτ' ἐν φίλοισι σὴν παρουσίαν λέγω. 630

κόσμον δὲ τὸν σὸν οὐποθ' ἦδ' ἐνδύσεται·
 οὐ γάρ τι τῶν σῶν ἐνδεὴς ταφήσεται.
 τότε ξυναλγεῖν χρῆν σ' ὅτ' ὠλλύμην ἐγώ.

σὺ δ' ἐκποδὼν στὰς καὶ παρεῖς ἄλλῃ θανεῖν
 νέψ γέρων ὦν, τόνδ' ἀποιμώξεις νεκρόν; 635

[οὐκ ἦσθ' ἄρ' ὀρθῶς τοῦδε σώματος πατήρ,
 οὐδ' ἢ τεκεῖν φάσκουσα καὶ κεκλημένη
 μήτηρ μ' ἔτικτε· δουλίου δ' ἀφ' αἵματος
 μαστῶ γυναικὸς σῆς ὑπεβλήθην λάθρα.
 ἔδειξας εἰς ἔλεγχον ἐξελθὼν ὃς εἶ, 640

καὶ μ' οὐ νομίζω παῖδα σὸν πεφυκέναι.]
 ἢ τᾶρα πάντων διαπρέπεις ἀψυχία,
 ὃς τηλικόσδ' ὦν καπὶ τέρμ' ἦκων βίου
 οὐκ ἠθέλησας οὐδ' ἐτόλμησας θανεῖν

[τοῦ σοῦ πρὸ παιδός, ἀλλὰ τήνδ' εἰάσατε 645
 γυναῖκ' ὀθνεῖαν, ἣν ἐγὼ καὶ μητέρα
 πατέρα τ' ἂν ἐνδίκως ἂν ἡγοίμην μόνην.]

καίτοι καλόν γ' ἂν τόνδ' ἀγῶν' ἡγωνίσω
 τοῦ σοῦ πρὸ παιδὸς κατθανών, βραχὺς δέ σοι
 πάντως ὁ λοιπὸς ἦν βιώσιμος χρόνος. 650

[κἀγὼ τ' ἂν ἔζων χῆδε τὸν λοιπὸν χρόνον,
 κοῦκ ἂν μονωθεὶς ἔστενον κακοῖς ἐμοῖς.] 4
 καὶ μὴν ὅσ' ἄνδρα χρῆ παθεῖν εὐδαίμονα
 πέπονθας· ἦβησας μὲν ἐν τυραννίδι,

- παῖς δ' ἦν ἐγὼ σοι τῶνδε διάδοχος δόμων, 655
 ὥστ' οὐκ ἄτεκνος κατθανὼν ἄλλοις δόμον
 λείψειν ἔμελλες ὀρφανὸν διαρπάσαι.
 οὐ μὴν ἐρεῖς γέ μ' ὥς ἀτιμάζοντα σὸν
 γῆρας θανεῖν προὔδωκας, ὅστις αἰδόφρων 660
 πρὸς σ' ἦν μάλιστα, κἀντὶ τῶνδ' ἐμοὶ χάριν
 τοιάνδε καὶ σὺ χῆ τεκοῦς ἤλλαξάτην.
 τοιγὰρ φυτεύων παῖδας οὐκέτ' ἂν φθάνοις,
 οἱ γηροβοσκήσουσι καὶ θανόντα σε
 περιστελοῦσι καὶ προθήσονται νεκρόν.
 οὐ γάρ σ' ἔγωγε τῇδ' ἐμῇ θάψω χερί· 665
 τέθνηκα γὰρ δὴ τοῦπὶ σ'. εἰ δ' ἄλλου τυχὼν
 σωτήρος αὐγὰς εἰσορῶ, κείνου λέγω
 καὶ παῖδά μ' εἶναι καὶ φίλον γηροτρόφον.
 μάτην ἄρ' οἱ γέροντες εὐχονται θανεῖν,
 γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου· 670
 ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται
 θνήσκειν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρύν.
- ΧΟ. παύσασθ'· ἄλλις γὰρ ἡ παρούσα συμφορά,
 [ὦ παῖ·] πατὴρ δὲ μὴ παροξύνῃς φρένας.
- ΦΕ. ὦ παῖ, τί ν' αὐχεῖς, πότερα Λυδὸν ἢ Φρύγα 675
 κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν;
 οὐκ οἶσθα Θεσσαλὸν με κἀπὸ Θεσσαλοῦ
 πατὴρ δὲ γεγῶτα γνησίως ἐλεύθερον;
 ἄγαν ὑβρίζεις, καὶ νεανίας λόγους
 ῥίπτων ἐς ἡμᾶς οὐ βαλὼν οὕτως ἄπει. 680
 ἐγὼ δέ σ' οἴκων δεσπότην ἐγεινάμην
 καθρεψ', ὀφείλω δ' οὐχ ὑπερθνήσκειν σέθεν·

οὐ γὰρ πατρώων τόνδ' ἔδεξάμην νόμον,
 παίδων προθνήσκειν πατέρας, οὐδ' Ἑλληνικόν.
 σαυτῷ γὰρ εἴτε δυστυχῆς εἴτ' εὐτυχῆς 685

ἔφυσ· ἃ δ' ἡμῶν χρῆν σε τυγχάνειν, ἔχεις.
 πολλῶν μὲν ἄρχεις, πολυπλέθρους δέ σοι γύας
 λείψω· πατρὸς γὰρ ταῦτ' ἔδεξάμην πάρα. **Ζ**
 τί δητά σ' ἠδίκηκα; τοῦ σ' ἀποστερῶ;

μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ. 690

χαίρεις ὀρώων φῶς· πατέρα δ' οὐ χαίρειν δοκεῖς;

ἦ μὴν πολὺν γε τὸν κάτω λογίζομαι
 χρόνον, τὸ δὲ ζῆν μικρόν, ἀλλ' ὅμως γλυκύ.

σὺ γοῦν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν,
 καὶ ζῆς παρελθὼν τὴν πεπρωμένην τύχην, 695

ταύτην κατακτάς· εἴτ' ἐμὴν ἀψυχίαν

λέγεις, γυναικός, ὦ κάκισθ', ἥσσημένος,

ἦ τοῦ καλοῦ σοῦ προὔθανεν νεανίου;

σοφῶς δ' ἐφηῦρες ὥστε μὴ θανεῖν ποτε,
 εἰ τὴν παροῦσαν κατθανεῖν πείσεις αἰεὶ 700

γυναῖχ' ὑπὲρ σοῦ· κᾶτ' ὀνειδίζεις φίλοις
 τοῖς μὴ θέλουσι δρᾶν τάδ', αὐτὸς ὦν κακός;

σίγα· νόμιζε δ', εἰ σὺ τὴν σαυτοῦ φιλεῖς
 ψυχὴν, φιλεῖν ἅπαντας· εἰ δ' ἡμᾶς κακῶς
 ἐρεῖς, ἀκούσει πολλὰ κοῦ ψευδῇ κακά. 705

ΧΟ. πλείω λέλεκται νῦν τε καὶ τὰ πρὶν κακά·
 παῦσαι δέ, πρέσβυ, παῖδα σὸν κακορροθῶν.

ΑΔ. λέγ', ὥς ἐμοῦ λέξαντος· εἰ δ' ἀλγεῖς κλύων
 τάληθές, οὐ χρῆν σ' εἰς ἔμ' ἐξαμαρτάνειν.

ΦΕ. σοῦ δ' ἂν προθνήσκων μᾶλλον ἐξημάρτανον. 710

- ΑΔ. ταῦτόν γὰρ ἡβῶντ' ἄνδρα καὶ πρέσβυν θανεῖν ;
 ΦΕ. ψυχῇ μιᾷ ζῆν, οὐ δυοῖν ὀφείλομεν.
 ΑΔ. καὶ μὴν Διός γε μείζον' ἂν ζῆψης χρόνον.
 ΦΕ. ἀρᾷ γονεῦσιν οὐδὲν ἔκδικον παθῶν ;
 ΑΔ. μακροῦ βίου γὰρ ἡσθόμην ἐρῶντά σε. 715
 ΦΕ. ἀλλ' οὐ σὺ νεκρὸν ἀντὶ σοῦ τόνδ' ἐκφέρεις ;
 ΑΔ. σημεῖα τῆς σῆς, ὦ κάκιστ', ἀψυχίας.
 ΦΕ. οὗτοι πρὸς ἡμῶν γ' ὤλετ'· οὐκ ἐρεῖς τόδε.
 ΑΔ. φεῦ·
 εἴθ' ἀνδρὸς ἔλθοις τοῦδέ γ' ἐς χρεῖαν ποτέ.
 ΦΕ. μνήστευε πολλάς, ὥς θάνωσι πλείονες. 720
 ΑΔ. σοὶ τοῦτ' ὄνειδος· οὐ γὰρ ἠθελες θανεῖν.
 ΦΕ. φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.
 ΑΔ. κακὸν τὸ λῆμα κοῦκ ἐν ἀνδράσιν τὸ σόν.
 ΦΕ. οὐκ ἐγγελαῖς γέροντα βαστάζων νεκρόν.
 ΑΔ. θανεῖ γε μέντοι δυσκλεῖς, ὅταν θάνῃς. 725
 ΦΕ. κακῶς ἀκούειν οὐ μέλει θανόντι μοι.
 ΑΔ. φεῦ· φεῦ· τὸ γῆρας ὥς ἀναιδείας πλέων.
 ΦΕ. ἦδ' οὐκ ἀναιδής· τήνδ' ἐφηῦρες ἄφρονα.
 ΑΔ. ἄπελθε καὶ με τόνδ' ἔα θάψαι νεκρόν.
 ΦΕ. ἄπειμι· θάψεις δ' αὐτὸς ὦν αὐτῆς φονεύς, 730
 δίκας τε δώσεις σοῖσι κηδεσταῖς ἔτι.
 ἦ τᾶρ' Ἄκαστος οὐκέτ' ἔστ' ἐν ἀνδράσιν,
 εἰ μὴ σ' ἀδελφῆς αἷμα τιμωρήσεται. ⁴
 [Exit with Attendants.]
 ΑΔ. ἔρροις νυν αὐτὸς χῆ ξυνοικήσασά σοι·
 ἄπαιδε παιδὸς ὄντος, ὥσπερ ἄξιοι, 735
 γηράσκειτ'· οὐ γὰρ τῷδ' ἔτ' ἐς ταῦτόν στέγος

νεῖσθ'· εἰ δ' ἀπειπεῖν χρῆν με κηρύκων ὑπο
τὴν σὴν πατρώαν ἐστίαν, ἀπείπον ἄν.
ἡμεῖς δέ,—τοῦν ποσὶν γὰρ οἰστέον κακόν,—
στείχωμεν, ὥς ἂν ἐν πυρᾷ θῶμεν νεκρόν. 740

[*The procession moves slowly forward towards the grave. The musicians who form part of it, raise a sad and solemn music of flutes (Καρικὴ μουσα), to which the Chorus sing the following lines.*]

ΧΟ. Ἰώ· ἰώ. σχετλία τόλμης,
ὦ γενναία καὶ μέγ' ἀρίστη,
χαῖρε· πρόφρων σὲ χθονίος θ' Ἑρμῆς
Ἄιδης τε δέχοιτ'. εἰ δέ τι κάκει
πλέον ἔστ' ἀγαθοῖς, τούτων μετέχουσ' 745
Ἄιδου νύμφα παρεδρεύοις.

[*Enter a Servant from the palace.*]

ΘΕΡΑΠΩΝ.

Πολλοὺς μὲν ἤδη καπὸ παντοίας χθονὸς
ξένους μολόντας οἶδ' ἐς Ἀδμήτου δόμους,
οἷς δεῖπνα προὔθηκ'· ἀλλὰ τοῦδ' οὕπω ξένου
κακίον' ἐς τήνδ' ἐστίαν ἐδεξάμην. 750
ὃς πρῶτα μὲν πενθοῦντα δεσπότην ὁρῶν
ἐσῆλθε κατόλμησ' ἀμείψασθαι πύλας·
ἔπειτα δ' οὔτι σωφρόνως ἐδέξατο
τὰ προστυχόντα ξένια, συμφορὰν μαθών,
ἀλλ', εἴ τι μὴ φέροιμεν, ὥτρυνεν φέρειν. 755

ποτῆρα δ' ἐν χείρεσσι κίσσινον λαβὼν
 πίνει μελαίνης μητρὸς εὐζωρον μέθυ,
 ἕως ἐθέρμην' αὐτὸν ἀμφιβᾶσα φλόξ
 οἴνου· στέφει δὲ κράτα μυρσίνης κλάδοις
 ἄμουσ' ὑλακτῶν· δισσὰ δ' ἦν μέλη κλύειν. 760
 ὁ μὲν γὰρ ἦδε, τῶν ἐν Ἀδμήτου κακῶν
 οὐδὲν προτιμῶν, οἰκέται δ' ἐκλαίομεν
 δέσποιναν· ὄμμα δ' οὐκ ἐδείκνυμεν ξένῳ
 τέγγοντες· Ἀδμητος γὰρ ᾧδ' ἐφίετο.
 καὶ νῦν ἐγὼ μὲν ἐν δόμοισιν ἔστιῳ 765
 ξένον, πανοῦργον κλώπα καὶ ληστὴν τινα,
 ἣ δ' ἐκ δόμων βέβηκεν, οὐδ' ἐφespόμην
 οὐδ' ἐξέτεινα χεῖρ', ἀποιμῶζων ἐμὴν
 δέσποιναν, ἣ μοι πᾶσι τ' οἰκέταισιν ἦν
 μήτηρ· κακῶν γὰρ μυρίων ἐρρύετο, 770
 ὄργας μαλάσσουσ' ἀνδρός. ἄρα τὸν ξένον
 στυγῶ δικαίως ἐν κακοῖς ἀφιγμένον ;

[Enter HERAKLES from the palace, wearing a wreath of flowers on his head. He is somewhat heated with wine, and accosts the Servant with a cheery familiarity.]

HP. Οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις;
 οὐ χρὴ σκυθρωπὸν τοῖς ξένοις τὸν πρόσπολον
 εἶναι, δέχεσθαι δ' εὐπροσηγόρῳ φρενί. 775
 σὺ δ' ἄνδρ' ἐταῖρον δεσπότης παρόνθ' ὀρώων,
 στυγνῶ προσώπῳ καὶ συνωφρυνμένῳ
 δέχει, θυραίου πῆματος σπουδὴν ἔχων.
 δεῦρ' ἔλθ', ὅπως ἂν καὶ σοφώτερος γένη. 4

- τὰ θνητὰ πράγματ' οἶδας ἦν ἔχει φύσιν; 780
 "ὦμαι εο" οἶμαι μὲν οὐ· πόθεν γάρ; ἀλλ' ἄκουέ μου.
 βροτοῖς ἅπασι κατθανεῖν ὀφείλεται,
 κοῦκ ἔστι θνητῶν ὅστις ἐξέπιστάται
 τὴν αὔριον μέλλουσιν εἰ βιώσεται·
 τὸ τῆς τύχης γὰρ ἀφανὲς οἷ προβήσεται, 785
 κᾶστ' οὐ διδακτὸν οὐδ' ἀλίσκεται τέχνη.
 ταῦτ' οὖν ἀκούσας καὶ μαθὼν ἐμοῦ πάρα,
 εὐφραине σαυτόν, πίνε, τὸν καθ' ἡμέραν
 βίον λογίζου σόν, τὰ δ' ἄλλα τῆς τύχης.
 τίμα δὲ καὶ τὴν πλείωτον ἡδίστην θεῶν 790
 Κύπριν βροτοῖσιν· εὐμενὴς γὰρ ἡ θεός.
 τὰ δ' ἄλλ' ἔασον ταῦτα καὶ πιθοῦ λόγοις
 ἐμοῖσιν, εἴπερ ὀρθά σοι δοκῶ λέγειν·
 οἶμαι μὲν. οὐκ οὖν τὴν ἄγαν λύπην ἀφείς
 πῖε μεθ' ἡμῶν τάσδ' ὑπερβαλὼν πύλας, 795
 στεφάνοις πυκασθεῖς; καὶ σάφ' οἶδ' ὀθούνεκα
 τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν
 μεθορμιεῖ σε πίτυλος ἐμπεσὼν σκύφου.
 ὄντας δὲ θνητοὺς θνητὰ καὶ φρονεῖν χρεῶν·
 ὥς τοῖς γε σεμνοῖς καὶ συνωφρυνμένοις 800
 ἅπασιν ἔστιν, ὥς γ' ἐμοὶ χρῆσθαι κριτῇ,
 οὐ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά.
 ΘΕ. ἐπιστάμεσθα ταῦτα· νῦν δὲ πράσσομεν
 οὐχ οἷα κῶμον καὶ γέλωτος ἄξια.
 ΗΡ. γυνὴ θυραῖος ἢ θανοῦσα· μὴ λίαν 805
 πένθει· δόμων γὰρ ζῶσι τῶνδε δεσπόται.
 ΘΕ. τί ζῶσιν; οὐ κάποισθα τὰν δόμοις κακά;

ΗΡ. εἰ μή τι σός με δαυπότης ἐψεύσατο.

ΘΕ. ἄγαν ἐκείνός ἐστ' ἄγαν φιλόξενος. /

ΗΡ. οὐ χρῆν μ' ὀθνεῖον γ' οὔνεκ' εὖ πάσχειν νεκροῦ;

ΘΕ. ἡ κάρτα μέντοι καὶ λίαν οἰκείως ἦν. 811

ΗΡ. μῶν ξυμφοράν τιν' οὔσαν οὐκ ἔφραζε μοι :

ΘΕ. χαίρων ἰθ' ἡμῖν δεσποτῶν μέλει κακά.

ΗΡ. ὄδ' οὐ θυραίων πημάτων ἄρχει λόγος.

ΘΕ. οὐ γάρ τι κωμάζοντ' ἂν ἡχθόμην σ' ὀρών. 815

ΗΡ. ἀλλ' ἡ πέπονθα δεῖν' ὑπὸ ξένων ἐμῶν ;

ΘΕ. οὐκ ἦλθες ἐν δέοντι δέξασθαι δόμοις.

[πένθος γὰρ ἡμῖν ἐστι· καὶ κουράν βλέπεις
μελαμπέπλους στολμούς τε.

ΗΡ. τίς δ' ὁ κατθανών ;

μῶν ἡ τέκνων τι φροῦδον ἡ γέρων πατήρ ;] 820

ΘΕ. γυνὴ μὲν οὖν ὄλωλεν Ἀδμήτου, ξένε.

ΗΡ. τί φής ; ἔπειτα δῆτά μ' ἐξενίζετε ;

ΘΕ. ἡδεῖτο γάρ σε τῶνδ' ἀπώσασθαι δόμων.

ΗΡ. ὦ σχέτλι', οἷας ἡμπλακες ξυναόρου.

ΘΕ. ἀπωλόμεσθα πάντες, οὐ κείνη μόνη. 825

ΗΡ. ἀλλ' ἡσθόμην μὲν ὅμμι' ἰδὼν δακρυρροοῦν

κουράν τε καὶ πρόσωπον· ἀλλ' ἔπειθέ με

λέγων θυραῖον κῆδος ἐς τάφον φέρειν.

βία δὲ θυμοῦ τάσδ' ὑπερβαλὼν πύλας

ἔπινον ἀνδρὸς ἐν φιλοξένου δόμοις, 830

πράσσοντος οὕτω. κῆτα κωμάζω κάρα

στεφάνοις πυκασθείς ;

[Flings his garland on the ground.

ἀλλὰ σοῦ τὸ μὴ φράσαι,

κακοῦ τοσούτου δώμασιν προκειμένου.

ποῦ καί σφε θάπτει; ποῦ νιν εὐρήσω μολών;

ΘΕ. ὀρθὴν παρ' οἷμον, ἥ 'πὶ Λάρισαν φέρει, 835
τύμβον κατόψει ξεστὸν ἐκ προαστίου.

ΗΡ. ὦ πολλὰ τλᾶσα καρδία καὶ χεὶρ ἐμή,
νῦν δείξον οἶον παῖδά σ' ἢ Τιρυνθία
'Ηλεκτρούνοσ ἐγείνατ' Ἀλκμήνη Διί.
δεῖ γάρ με σῶσαι τὴν θανοῦσαν ἀρτίως 840
γυναῖκα κεῖς τόνδ' αὖθις ἰδρῦσαι δόμον

'Αλκηστιν, Ἀδμήτῳ θ' ὑπουργῆσαι χάριν.
ἐλθὼν δ' ἄνακτα τὸν μελάμπεπλον νεκρῶν
Θάνατον φυλάξω, καὶ νιν εὐρήσειν δοκῶ
πίνοντα τύμβου πλησίον προσφαγμάτων. 845
κἄνπερ λοχήσας αὐτὸν ἐξ ἔδρας συθείς
μάρψω, κύκλον δὲ περιβάλω χεροῖν ἐμαῖν,
οὐκ ἔστιν ὅστις αὐτὸν ἐξαιρήσεται

μογοῦντα πλευρά, πρὶν γυναῖκ' ἐμοὶ μεθῇ.
ἦν δ' οὖν ἀμάρτω τῆσδ' ἄγρας, καὶ μὴ μόλη 850

πρὸς αἵματηρὸν πέλανον, εἴμι τῶν κάτω
Κόρης Ἀνακτός τ' εἰς ἀνηλίους δόμους
αἰτήσομαί τε· καὶ πέποιθ' ἄξειν ἄνω

'Αλκηστιν, ὥστε χερσὶν ἐνθεῖναι ξένου,
ὅς μ' ἐς δόμους ἐδέξατ' οὐδ' ἀπήλασε, 855
καίπερ βαρεῖα συμφορᾷ πεπληγμένος,
ἔκρυπτε δ' ὦν γενναῖος, αἰδεσθεὶς ἐμέ.

τίς τοῦδε μᾶλλον Θεσσαλῶν φιλόξενος,
τίς Ἑλλάδ' οἰκῶν; τοιγὰρ οὐκ ἐρεῖ κακὸν
εὐεργετῆσαι φῶτα γενναῖος γεγώς.

[Exit.

[ADMETOS returns from the grave followed by the mourners. On coming before the palace, he pauses and abandons himself to the wildest expressions of grief.]

ΑΔ. Ἰώ, 861

στυγναὶ πρόσοδοι, στυγναὶ δ' ὄψεις

χήρων μελάθρων.

ἰώ μοί μοι. αἰαῖ.

ποῖ βῶ; πᾶ στῶ; τί λέγω; τί δὲ μή;

πῶς ἂν ὀλοΐμαν;

ἦ βαρυδαίμονα μήτηρ μ' ἔτεκεν.

865

ζηλῶ φθιμένους, κείνων ἔραμαι,

κεῖν' ἐπιθυμῶ δώματα ναίειν.

οὔτε γὰρ αὐγὰς χαίρω προσορῶν

οὔτ' ἐπὶ γαίας πόδα πεζεύων·

τοῖον ὀμηρόν μ' ἀποσυλήσας

870

Ἄϊδη Θάνατος παρέδωκεν. ♪

ΧΟ. πρόβα πρόβα· βᾶθι κεῦθος οἴκων.

στρ.

ΑΔ. αἰαῖ.

ΧΟ. πέπονθας ἄξι' αἰαγμάτων.

ΑΔ. ἔ· ἔ.

ΧΟ. δι' ὀδύνας ἔβας,

σάφ' οἶδα.

ΑΔ. φεῦ φεῦ.

ΧΟ. τὰν νέρθεν οὐδὲν ὠφελείς.

875

ΑΔ. ἰώ μοί μοι.

ΧΟ. τὸ μήποτ' εἰσιδεῖν φιλίας ἀλόχου

πρόσωπον ἅντα λυπρόν.

ΑΔ. ἔμνησας ὃ μου φρένας ἤλκωσεν·

τί γὰρ ἀνδρὶ κακὸν μείζον ἁμαρτεῖν
πιστῆς ἀλόχου; μὴ ποτε γήμας
ὤφελον οἰκεῖν μετὰ τῆσδε δόμοις.
ζηλῶ δ' ἀγάμοις ἀτέκνους τε βροτῶν·
μία γὰρ ψυχὴ, τῆς ὑπεραλγεῖν
μέτριον ἄχθος·

15-12 880

παίδων δὲ νόσους καὶ νυμφιδίους
εὐνὰς θανάτοις κεραϊζομένας
οὐ τλητὸν ὄραϊν, ἐξόν ἀτέκνους
ἀγάμοις τ' εἶναι διὰ παντός.

885

"it is possible"

ΧΟ. τύχα τύχα δυσπάλαιστος ἦκει.

ἀντ.

ΑΔ. αἰαί.

ΧΟ. πέρας δέ γ' οὐδὲν ἀλγέων τίθης.

ΑΔ. ἔ· ἔ.

890

ΧΟ. βαρέα μὲν φέρειν,
ὅμως δὲ—

ΑΔ. φεῦ φεῦ.

ΧΟ. τλᾶθ'· οὐ σὺ πρῶτος ὤλεσας—

ΑΔ. ἰὼ μοί μοι.

ΧΟ. γυναῖκα· συμφορὰ δ' ἑτέρους ἑτέρα
πιέζει φανείσα θνατῶν.

ΑΔ. ὦ μακρὰ πένθη λῦπαί τε φίλων
τῶν ὑπὸ γαίαν.

895

τί μ' ἐκώλυσας ῥῖψαι τύμβον [To an Attendant.

τάφρον ἐς κοίλην καὶ μετ' ἐκείνης
τῆς μέγ' ἀρίστης κείσθαι φθίμενον;

δύο δ' ἀντὶ μιᾶς Ἀιδῆς ψυχὰς

900

τὰς πιστοτάτας σὺν ἂν ἔσχεν, ὁμοῦ

- χθονίαν λίμνην διαβάντε.
 ΧΟ. ἐμοί τις ἦν ἐν γένει,
 ᾧ κόρος ἀξιόθρηνος ὤλετ' ἐν δόμοισιν
 μονόπαις· ἀλλ' ἔμπας
 ἔφερε κακὸν ἅλις, ἄτεκνος ὦν,
 πολιὰς ἐπὶ χαίτας ἦδη
 προπετῆς ὦν βιότου τε πόρσω.
 910
- ΑΔ. ὦ σχῆμα δόμων, πῶς εἰσέλθω ;
 πῶς δ' οἰκήσω μεταπίπτοντος
 δαίμονος ; οἴμοι. πολὺ γὰρ τὸ μέσον·
 τότε μὲν πεύκαις σὺν Πηλιάσιν
 915
 σὺν θ' ὑμεναίοις ἔστειχον ἔσω,
 φιλίας ἀλόχου χέρα βαστάζων,
 πολυάχητος δ' εἶπετο κῶμος,
 τήν τε θανοῦσαν κᾶμ' ὀλβίζων,
 ὡς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων
 920
 ὄντες ἀριστέων σύζυγες εἶμεν·
 νῦν δ' ὑμεναίων γόος ἀντίπαλος
 λευκῶν τε πέπλων μέλανες στολμοὶ
 πέμπουσί μ' ἔσω
 λέκτρων κοίτας ἐς ἐρήμους.
 925
- ΧΟ. παρ' εὐτυχῇ σοὶ πότμον
 930
 ἦλθεν ἀπειροκάκῃ τόδ' ἄλγος· ἀλλ' ἔσωσάς
 βίοτον καὶ ψυχάν.
 ἔθανε δάμαρ, ἔλιπε φιλίαν·
 935
 τί νέον τόδε ; πολλοῖς ἦδη
 παρέλυσεν θάνατος δάμαρτα. 5
- ΑΔ. φίλοι, γυναικὸς δαίμον' εὐτυχέστερον
 935

τοῦ μοῦ νομίζω, καί περ οὐ δοκοῦνθ' ὅμως·
 τῆς μὲν γὰρ οὐδὲν ἄλγος ἄψεται ποτε,
 πολλῶν δὲ μόχθων εὐκλεὴς ἐπαύσατο.
 ἐγὼ δ', ὃν οὐ χρῆν ζῆν, παρὲς τὸ μόρσιμον
 λυπρὸν διάξω βίον· ἄρτι μανθάνω. 940
 πῶς γὰρ δόμων τῶνδ' εἰσόδους ἀνέξομαι;
 τί ν' ἂν προσειπὼν, τοῦ δὲ προσρηθεὶς ὕπο,
 τερπνῆς τύχοιμ' ἂν εἰσόδου; ποῖ τρέφομαι;
 ἡ μὲν γὰρ ἔνδον ἐξελαῖ μ' ἐρημία,
 γυναικὸς εὐνὰς εὖτ' ἂν εἰσίδω κενὰς 945
 θρόνους τ' ἐν οἴσιν ἰζε, καὶ κατὰ στέγας
 αὐχμηρὸν οὐδας, τέκνα δ' ἀμφὶ γούνασι
 πίπτοντα κλαίῃ μητέρ', οἳ δὲ δεσπότην
 στένωσιν οἷαν ἐκ δόμων ἀπώλεσαν.
 τὰ μὲν κατ' οἶκον τοιάδ'· ἔξωθεν δέ με 950
 γάμοι τ' ἐλῶσι Θεσσαλῶν καὶ ξύλλογοι
 γυναικοπληθεῖς· οὐ γὰρ ἐξανέξομαι
 λεύσσω δάμαρτος τῆς ἐμῆς ὁμήλικας.
 ἐρεῖ δέ μ' ὅστις ἐχθρὸς ὦν κυρεῖ τάδε·
 ἰδοῦ τὸν αἰσχροῦς ζῶνθ', ὃς οὐκ ἔτλη θανεῖν, 955
 ἀλλ' ἦν ἐγγυμὲν ἀντιδοὺς ἀψυχία
 πέφευγεν Ἀιδην· κῆτ' ἀνὴρ εἶναι δοκεῖ;
 στρυγεῖ δὲ τοὺς τεκόντας, αὐτὸς οὐ θέλων
 θανεῖν. τοιάνδε πρὸς κακοῖσι κληδόνα
 ἔξω. τί μοι ζῆν δῆτα κύδιον, φίλοι, 960
 κακῶς κλύοντι καὶ κακῶς πεπραγότει;

ΧΟ. Ἐγὼ καὶ διὰ μούσας
 καὶ μετάρσιος ἦξα, καὶ

στρ. α'.

πλείστων ἀψάμενος λόγων
κρείσσον οὐδὲν Ἀνάγκας 965

ἡδρον, οὐδέ τι φάρμακον
Θρήσσαις ἐν σανίσιν, τὰς
Ὅρφεία κατέγραψεν
γῆρυς, οὐδ' ὅσα Φοῖβος Ἀσκληπιάδαις ἔδωκε 970
φάρμακα πολυπόνοις ἀντιτεμὼν βροτοῖσιν.

Μόνας δ' οὐτ' ἐπὶ βωμοὺς ἀντ α.
ἐλθεῖν οὔτε βρέτας θεᾶς
ἔστιν, οὐ σφαγίων κλύει. 975

μή μοι, πότνια, μέζων
ἔλθοις ἢ τὸ πρὶν ἐν βίῳ.
καὶ γὰρ Ζεὺς ὃ τι νεύσῃ,
σὺν σοὶ τοῦτο τελευτᾷ.
καὶ τὸν ἐν Χαλύβοις δαμάξεις σὺ βίᾳ σίδαρων, 980
οὐδέ τις ἀποτόμου λήματός ἐστιν αἰδώς.

Καὶ σ' ἐν ἀφύκτοισι χερῶν εἶλε θεὰ δεσ-
μοῖς. στρ. β'.

τόλμα δ'· οὐ γὰρ ἀνάξεις ποτ' ἔνερθεν 985
κλαίων τοὺς φθιμένους ἄνω.
καὶ θεῶν σκότιοι φθίνουσι
παῖδες ἐν θανάτῳ. 990

φίλα μὲν ὅτ' ἦν μεθ' ἡμῶν,
φίλα δὲ θανούσ' [ἔτ'] ἔσται,
γενναιοτάταν δὲ πασᾶν
ἐξεύξω κλισίαις ἄκοιτιν.

Μηδὲ νεκρῶν ὡς φθιμένων χῶμα νομιζέσθω ἀντ. β'.
τύμβος σᾶς ἀλόχου, θεοῖσι δ' ὁμοίως 996

τιμάσθω, σέβας ἐμπόρων.
καί τις δοχμίαν κέλευθον 1000
ἐμβαίνων τόδ' ἐρεῖ·
αὐτα ποτὲ προὔθαν' ἀνδρός,
νῦν δ' ἐστὶ μάκαιρα δαίμων·
χαῖρ', ὦ πότνι', εὖ δὲ δοίης.
τοῖαί νιν προσερούσι φῆμαι. 1005
Καὶ μὴν ὅδ', ὥς ἔοικεν, Ἀλκμήνης γόνος,
Ἄδμητε, πρὸς σὴν ἐστίαν πορεύεται.

[*Enter HERAKLES leading by the hand a woman whose face is completely hidden by a veil.*]

HP. Φίλον πρὸς ἄνδρα χρὴ λέγειν ἐλευθέρως,
Ἄδμητε, μομφὰς δ' οὐχ ὑπὸ σπλάγχνοις ἔχειν
σιγῶντ'. ἐγὼ δὲ σοῖς κακοῖσιν ἡξίουν 1010
ἐγγὺς παρεστὼς ἐξετάζεσθαι φίλος·
σὺν δ' οὐκ ἔφραζες σῆς προκείμενον νέκυν
γυναικός, ἀλλὰ μ' ἐξένιζες ἐν δόμοις,
ὥς δὴ θυραίου πηματος σπουδὴν ἔχων. †
κᾶστεψα κράτα καὶ θεοῖς ἐλειψάμην 1015
σπονδὰς ἐν οἴκοις δυστυχοῦσι τοῖσι σοῖς.
καὶ μέμφομαι μὲν μέμφομαι παθὼν τάδε,
οὐ μὴν σε λυπεῖν ἐν κακοῖσι βούλομαι.
ὦν δ' οὐνεχ' ἦκω δεῦρ' ὑποστρέψας πάλιν
λέξω. γυναῖκα τήνδε μοι σῶσον λαβών, 1020
ἕως ἂν ἵππους δεῦρο Θρηκίας ἄγων
ἔλθω, τύραννον Βιστόνων κατακτανών.
πράξας δ' ὃ μὴ τύχοιμι—νοστήσαιμι γάρ·—

δίδωμι τήνδε σοῖσι προσπολεῖν δόμοις.
 πολλῷ δὲ μόχθῳ χεῖρας ἦλθεν εἰς ἐμάς· 1025
 ἀγῶνα γὰρ πάνδημον εὐρίσκω τινὰς
 τιθέντας, ἀθληταῖσιν ἄξιον πόνον,
 ὅθεν κομίζω τήνδε νικητήρια

λαβῶν· τὰ μὲν γὰρ κοῦφα τοῖς νικῶσιν ἦν
 ἵππους ἄγεσθαι, τοῖσι δ' αὖ τὰ μείζονα 1030
 νικῶσι, πυγμὴν καὶ πάλην, βουφόρβια·
 γυνὴ δ' ἐπ' αὐτοῖς εἶπετ'· ἐντυχόντι δὲ
 αἰσχροὺς παρεῖναι κέρδος ἦν τόδ' εὐκλέες.
 ἀλλ', ὥσπερ εἶπον, σοὶ μέλειν γυναῖκα χρή·
 οὐ γὰρ κλοπαίαν, ἀλλὰ σὺν πόνῳ λαβῶν 1035
 ἦκω· χρόνῳ δὲ καὶ σὺ μ' αἰνέσεις ἴσως.

ΑΔ. οὗτοι σ' ἀτίζων οὐδ' ἐν ἐχθροῖσιν τιθεῖς
 ἔκρυψ' ἐμῆς γυναικὸς ἀθλίου τύχας·
 ἀλλ' ἄλγος ἄλγει τοῦτ' ἂν ἦν προσκείμενον,
 εἴ του πρὸς ἄλλου δώμαθ' ὠρμήθης ξένου· 1040
 ἄλις δὲ κλαίειν τοῦμὸν ἦν ἐμοὶ κακόν.

γυναῖκα δ', εἴ πως ἔστιν, αἰτοῦμαί σ', ἀναξ,
 ἄλλον τιν' ὅστις μὴ πέπονθεν οἷ' ἐγὼ
 σφίξειν ἄνωχθι Θεσσαλῶν,—πολλοὶ δὲ σοι
 ξένοι Φεραίων,—μή μ' ἀναμνήσῃς κακῶν. 1045

οὐκ ἂν δυναίμην τήνδ' ὀρώων ἐν δώμασιν
 ἄδακρυς εἶναι· μὴ νοσοῦντι μοι νόσον
 προσθῆς, ἄλις γὰρ συμφορᾷ βαρύνομαι.
 ποῦ καὶ τρέφοιτ' ἂν δωμάτων νέα γυνή;
 νέα γάρ, ὥς ἐσθῆτι καὶ κόσμῳ πρέπει. 1050
 πότερα κατ' ἀνδρῶν δῆτ' ἐνοικῆσει στέγην;

καὶ πῶς ἀκραιφνῆς ἐν νέοις στρωφωμένη
ἔσται ; τὸν ἡβῶνθ', Ἡράκλεις, οὐ ῥάδιον
εἶργειν· ἐγὼ δὲ σοῦ προμηθίαν ἔχω.

ἣ τῆς θανούσης θάλαμον ἐσβήσας τρέφω ; 1055

καὶ πῶς ἐπεσφρῶ τήνδε τῇ κείνης λέχει ;
διπλὴν φοβοῦμαι μέμψιν, ἔκ τε δημοτῶν,
μή τίς μ' ἐλέγχῃ τὴν ἐμὴν εὐεργέτιν
προδόντ' ἐν ἄλλης δεμνίοις πίτνειν νέας,
καὶ τῆς θανούσης·—ἄξία δέ μοι σέβειν. 1060

πολλὴν πρόνοίαν δεῖ μ' ἔχειν. σὺ δ', ὦ γύναι,
ἥτις ποτ' εἰ σύ, ταῦτ' ἔχουσ' Ἀλκῆστιδι
μορφῆς μέτρ' ἴσθι, καὶ προσήϊξαι δέμας.

οἶμοι. κόμιζε πρὸς θεῶν ἐξ ὀμμάτων
γυναῖκα τήνδε, μή μ' ἔλῃς ἡρημένον. 1065

δοκῶ γὰρ αὐτὴν εἰσορῶν γυναῖχ' ὄραν
ἐμὴν· θολοὶ δὲ καρδίαν, ἐκ δ' ὀμμάτων
πηγαὶ κατερρώγασιν· ὦ τλήμων ἐγώ,
ὥς ἄρτι πένθους τοῦδε γεύομαι πικροῦ.

ΧΟ. ἐγὼ μὲν οὐκ ἔχοιμ' ἂν εὖ λέγειν τύχην· 1070 /
χρὴ δ', ὅστις εἴσι, καρτερεῖν θεοῦ δόσιν. ἣ τις ἔστι

ΗΡ. εἰ γὰρ τοσαύτην δύναμιν εἶχον ὥστε σὴν
ἐς φῶς πορεύσαι νερτέρων ἐκ δωμάτων
γυναῖκα καὶ σοι τήνδε πορσύναι χάριν.

ΑΔ. σάφ' οἶδα βούλεσθαί σ' ἂν. ἀλλὰ ποῦ τόδε ; 1075
οὐκ ἔστι τοὺς θανόντας ἐς φάος μολεῖν.

ΗΡ. μή νυν ὑπέρβαλλ', ἀλλ' ἐναισίμως φέρε.

ΑΔ. ῥᾶον παραινεῖν ἢ παθόντα καρτερεῖν.

ΗΡ. τί δ' ἂν προκόπτοις, εἰ θέλοις αἰεὶ στένειν ;

- ΑΔ. ἔγνωκα καὐτός, ἀλλ' ἔρωσ τις ἐξάγει. 1080
 ΗΡ. τὸ γὰρ φιλήσαι τὸν θανόντ' ἄγει δάκρυ.
 ΑΔ. ἀπώλεσέν με, κᾶτι μᾶλλον ἢ λέγω.
 ΗΡ. γυναικὸς ἐσθλῆς ἤμπλακες· τίς ἀντερεῖ;
 ΑΔ. ὥστ' ἄνδρα τόνδε μηκέθ' ἦδεσθαι βίῃ.
 ΗΡ. χρόνος μαλάξει, νῦν δ' ἔθ' ἡβάσκει κακόν. 1085
 ΑΔ. χρόνον λέγοις ἄν, εἰ χρόνος τὸ κατθανεῖν.
 ΗΡ. γυνή σε παύσει καὶ νέου γάμου πόθοι.
 ΑΔ. σίγησον· οἶον εἶπας. οὐκ ἂν ψόμην.
 ΗΡ. τί δ'; οὐ γαμείς γάρ, ἀλλὰ χηρεῖσαι λέχος;
 ΑΔ. οὐκ ἔστιν ἥτις τῷδε συγκλιθήσεται. 1090
 ΗΡ. μῶν τὴν θανοῦσαν ὠφελεῖν τι προσδοκᾷς;
 ΑΔ. κείνην ὅποιπερ ἔστι τιμᾶσθαι χρεών.
 ΗΡ. αἰνῶ μὲν αἰνῶ· μωρίαν δ' ὀφλισκάνεις.
 ΑΔ. ὥς μήποτ' ἄνδρα τόνδε νυμφίον καλῶν.
 ΗΡ. ἐπῆνεσ' ἀλόχῃ πιστὸς οὐνεκ' εἶ φίλος. 1095
 ΑΔ. θάνοιμ' ἐκείνην καίπερ οὐκ οὔσαν προδοῦς.
 ΗΡ. δέχου νυν εἴσω τήνδε γενναίων δόμων.
 ΑΔ. μή, πρὸς σε τοῦ σπείραντος ἄντομαι Διός.
 ΗΡ. καὶ μὴν ἁμαρτήσῃ γε μὴ δράσας τάδε.
 ΑΔ. καὶ δρῶν γε λύπη καρδίαν δηχθήσομαι. 1100
 ΗΡ. πιθοῦ· τάχ' ἂν γὰρ ἐς δέον πέσοι χάρις.
 ΑΔ. φεῦ.
 εἴθ' ἐξ ἀγῶνος τήνδε μὴ 'λαβές ποτε.
 ΗΡ. νικῶντι μέντοι καὶ σὺ συννικᾷς ἐμοί.
 ΑΔ. καλῶς ἔλεξας· ἡ γυνή δ' ἀπελθέτω.
 ΗΡ. ἄπεισιν, εἰ χρή· πρῶτα δ' εἰ χρεὼν ἄθρει. 1105
 ΑΔ. χρή, σοῦ γε μὴ μέλλοντος ὀργαίνειν ἐμοί.

HP. εἰδώς τι κάγὼ τήνδ' ἔχω προθυμίαν.

ΑΔ. νίκα νυν. οὐ μὴν ἀνδάνοντά μοι ποιεῖς.

HP. ἀλλ' ἔσθ' ὅθ' ἡμᾶς αἰνέσεις· πιθοῦ μόνον.

ΑΔ. κομίζετ', εἰ χρή τήνδε δέξασθαι δόμοις. 1110

HP. οὐκ ἂν μεθείην τὴν γυναῖκα προσπόλοις.

ΑΔ. σὺ δ' αὐτὸς αὐτὴν εἷσαγ', εἰ βούλει, δόμους.

HP. ἐς σὰς μὲν οὖν ἔγωγε θήσομαι χέρας. "May, rather"

ΑΔ. οὐκ ἂν θίγοιμι· δῶμα δ' εἰσελθεῖν πάρα.

HP. τῇ σῇ πέποιθα χειρὶ δεξιᾷ μόνῃ. 1115

ΑΔ. ἄναξ, βιάζει μ' οὐ θέλοντα δρᾶν τάδε.

HP. τόλμα προτείνειν χεῖρα καὶ θιγεῖν ξένης.

ΑΔ. καὶ δὴ προτείνω, Γοργόν' ὡς κατατομῶν.

HP. ἔχεις;

ΑΔ. ἔχω. [Holds her hand with head averted.]

HP. ναί, σῶξέ νυν, καὶ τὸν Διὸς

φῆσεις ποτ' εἶναι παῖδα γενναῖον ξένον. 1120

βλέψον δ' ἐς αὐτήν, εἴ τι σῇ δοκεῖ πρέπειν

γυναικί· λύπης δ' εὐτυχῶν μεθίστασο.

ΑΔ. ὦ θεοί, τί λέξω; θαῦμ' ἀνέλπιστον τόδε·

γυναῖκα λεύσσω τὴν ἐμὴν ἐτητύμως,

ἢ κέρτομός με θεοῦ τις ἐκπλήσσει χαρά; 1125

HP. οὐκ ἔστιν, ἀλλὰ τήνδ' ὄρᾳς δάμαρτα σῇ.

ΑΔ. ὄρα γε μή τι φάσμα νερτέρων τόδ' ἦ. "Is it...?"

HP. οὐ ψυχαγωγὸν τόνδ' ἐποιήσω ξένον.

ΑΔ. ἀλλ' ἦν ἔθαπτον εἰσορῶ δάμαρτ' ἐμὴν;

HP. σάφ' ἴσθ'. ἀπιστεῖν δ' οὐ σε θαυμάζω τύχη. 1130

ΑΔ. θίγω, προσείπω ζῶσαν ὡς δάμαρτ' ἐμὴν;

HP. πρόσσειπ'. ἔχεις γὰρ πᾶν ὅσον περ ἤθελες.

ΑΔ. ὦ φιλτάτης γυναικὸς ὄμμα καὶ δέμας,
ἔχω σ' ἀέλπτως, οὐποτ' ὄψεσθαι δοκῶν.

ΗΡ. ἔχεις· φθόνος δὲ μὴ γένοιτό τις θεῶν. 1135

ΑΔ. ὦ τοῦ μεγίστου Ζηνὸς εὐγενὲς τέκνον,
εὐδαιμονοίης, καὶ σ' ὁ φιτύσας πατὴρ
σώξοι· σὺ γὰρ δὴ τᾶμ' ἀνώρθωσας μόνος.
πῶς τήνδ' ἔπεμψας νέρθεν ἐς φάος τόδε;

ΗΡ. μάχην συνάψας δαιμόνων τῷ κοιράνῳ. 1140

ΑΔ. ποῦ τόνδε Θανάτῳ φῆς ἀγῶνα συμβαλεῖν;

ΗΡ. τύμβον παρ' αὐτὸν ἐκ λόχου μάρψας χεροῖν.

ΑΔ. τί γάρ ποθ' ἦδ' ἀναυδος ἔστηκεν γυνή;

ΗΡ. οὐπω θέμις σοι τῆσδε προσφωνημάτων
κλύειν, πρὶν ἂν θεοῖσι τοῖσι νερτέροις
ἀφαγνίσηται καὶ τρίτον μόλῃ φάος.
ἀλλ' εὔσαγ' εὔσω τήνδε· καὶ δίκαιος ὢν

"in the music" *τὸ λοιπόν*, Ἄδμητ', εὐσέβει περὶ ξένους.
καὶ χαῖρ'· ἐγὼ δὲ τὸν προκείμενον πόνον
Σθενέλου τυράννῳ παιδὶ πορσυνῶ μολῶν. 1150

ΑΔ. μείνον παρ' ἡμῖν καὶ ξυνέστιος γενοῦ.

ΗΡ. αὖθις τόδ' ἔσται, νῦν δ' ἐπείγεσθαι με δεῖ.

ΑΔ. ἀλλ' εὐτυχοίης, νόστιμον δ' ἔλθοις ὁδόν.
ἀστοῖς δὲ πάσῃ τ' ἐννέπῳ τετραρχία,
χοροὺς ἐπ' ἐσθλαῖς συμφοραῖσιν ἰστάναι 1155
βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς.
νῦν γὰρ μεθρημόσμεσθα βελτίῳ βίον
τοῦ πρόσθεν· οὐ γὰρ εὐτυχῶν ἀρνήσομαι.

[*All, except the Chorus, enter the palace. The musicians raise a glad music, to which the following lines are sung.*]

ΧΟ. πολλὰ μορφαὶ τῶν δαιμονίων,
 πολλὰ δ' ἀέλπτως κραίνουσι θεοί·
 καὶ τὰ δοκηθέντ' οὐκ ἐτέλεσθη,
 τῶν δ' ἀδοκῆτων πόρον ἡδρε θεός,
 τοιόνδ' ἀπέβη τόδε πρᾶγμα.

1160

Σ Μ. 1. 1996.

NOTES.

[In the following notes *Synt.* stands for Thomson's *Elementary Greek Syntax*.]

1-76. *Prologos*.—Apollo briefly relates how, in return for the respect shown to him while serving as the king's herd, he has saved Admetos from death on condition that someone else shall die for him. None save his wife Alkēstis is willing to do this thing, and she lies within breathing her last. Lest the defilement of contact with the dead come upon him, the god must abandon the house he has so long protected, for the feet of Death are drawing near. Death now enters, and jealously demands the reason of Apollo's presence in a house of mourning. Apollo replies by pleading for the Queen's life. Then, finding his endeavours useless, he mysteriously declares that there will soon arrive one stronger than Death, who will rob him of his prey by force. Death, however, unmoved by the threat, enters the palace to do his work.

1. ᾠ: an exclamation of pity. 'Ah, palace of Admētos!'

2. περ emphasizes Θεός. It does not mean 'although'; the participle of itself has this concessive force.

4. Ζεύς, *sc.* ἐστίν: this copula is almost always omitted in poetry.—κατακτάς: Zeus was annoyed because Asklēpios, founder of the healing art, brought the dead to life.—φλόγα, a thunderbolt, manufactured by the Kyklōpes who lived under Mt. Aetna.

5. οὗ, *gen.* of cause.

6. κτείνω: historic present.

7. ἄποιν', *acc.* in apposition to the sentence: *cp.* Ἑλένην κτάνωμεν, Μενελέω λύπην πικράν, *Synt.* §. 2.

9. ἐς τόδ' ἡμ. = ἐς τήνδ' ἡμέραν. The gen. is partitive: cp. Latin *id temporis*, 'at that time.'

10. ὁσίου κ.τ.λ. : lit. *I continually met with the son of Pheres as a holy man*, i.e. 'I ever found the son of Pheres a holy man.'—ὁσίου ἀνδρός is an Oblique Predicate; cp. *ικανὸν παρέχομαι τὸν μάρτυρα*, *Synt.* 18.

11. θανεῖν for τοῦ θανεῖν: the article is often omitted in poetry, rarely in prose. Cp. v. 419 n.

12. δολώσας. He is said to have intoxicated them with wine.—ἤνεσαν: the obj. of the verb is [τὸ] Ἄδμ. ἐκφυγεῖν. See previous note.

13. ἔξην τὸν παρ. : 'present death.'

17. ἦτις should strictly be *δοτις*, but has been attracted into the gender of *γυναικός*.

18. κείνου is for *ἐαυτοῦ*, merely to avoid ambiguity. The use must be imitated with caution.

19. χερσὶν : not *two hands* and no more, but several *pairs of hands*.

22. μὴ μίασμα. Phoibos (*Radiant*), the god of Light and Life and Beauty, as well as Artemis, his sister, are especially spoken of as shrinking from contact with death and mourning. In less degree the same is true of all the Olympian gods. Death and Hades, the Fates, the Furies, Earth and the Titans, all belonged to the Chthonian dynasty which Zeus and the Olympians supplanted, and with whom they naturally held the least possible amount of intercourse. The Chthonians were the deities invented by primitive man in the days when life was difficult, and it was hard to contend successfully against death and the forces of nature. They were the objects of a gloomy worship, which formed the strongest contrast to the brighter religion which succeeded it.

23. μελάθρων κ.τ.λ. : 'the dear shelter of this house.'

24. τόνδε: *δεικτικῶς*, as very frequently; i.e. he *points* to him. Transl. 'here.'

25. ἱερῇ. He offered the dead as sacrifices to the deities of the lower world: cp. *vv.* 74-76.—Ἄιδου. In Homer Hades is always (with one exception) a person. The use of the word to denote a *place* is later.

26. **σύμμετρος** : adj. where we should use adv.

31. **ἀφορίζ.** : 'in seeking to limit'; note this force of the present tense.

35. **τοξήρη**, oblique predicate; cp. *v.* 10 n : 'arming thy hand with a bow.'

36. **τόδ'**, 'this thing' (that we are discussing), viz. *προθανεῖν*, as he explains in the next line.

37. **Πελοῦν παῖς**. See note on *v.* 523. The ordinary construction for the present sentence would be *φρουρεῖς ἐπὶ τῇδε Πελοῦν παιδί, ἢ ὑπέστη.*

38. **θάρασαι** : 'Never fear.'—**τοι**, 'be assured.'

41. **καί ... γέ** : 'Yes, and': cp. *vv.* 47, 49.

42. **γάρ** : 'Yea, for.'

44. **ἐκείνον ... σε** : double accusative; cp. *τὸ ἡμῖν ἐμᾶντὸν ἀπεστέρησα, Synl. 47.*

45. **κοῦ = καὶ οὐ**.

46. **μέτα** : note the accent, which shows that the preposition here follows its case.

48. **ἂν εἰ πείσῃμι**, for *εἰ πείσῃμι ἂν*, 'whether I should persuade' (if I were to try). Note this translation carefully.

49. **κτείνειν γέ κ.τ.λ.** : 'Yes (you would persuade me) to slay whom I must.' Death seeks to be witty.—**δν ἂν χρῆ** : this construction of *ἂν* with the subjunctive marks the time to be indefinite; 'whom I must at any time slay.'—**τοῦτο** : adverbial : cp. *μέγαλα σφάλλομαι, Synl. 43.*

50. **τοῖς μέλλουσι**, sc. *θανεῖσθαι*.—**θάν. ἐμβαλεῖν**, 'to strike with death': cp. *incutere timorem*. The inf. depends on *πείσῃμι*, *v.* 48.

51. **ἔχω**, 'I understand'; a common use.

52. **ὅπως ... μόλοι**; This is an Indirect Question. In the Direct form it would be *πῶς μόλῃ*; *How is she to come?* (Deliberative Subjunctive.) The Indirect form corresponding to *πῶς μόλῃ*; would, in Primary Sequence, ordinarily be *ἔστιν ὅπως μόλῃ*; The substitution of the optative *μόλοι* for *μόλῃ* gives the question a less confident tone: 'Is there, then, any means whereby Alkēstis might (for may) live to old age?' Cp. *v.* 540 n.

53. κάμει: 'I too' (as well as thou).—δέκα: note the accent, and look up φιλέω in your grammar.

56. κἀν (καὶ ἐάν) ... ὀληται: 'even if she (shall) die an old woman.' γραῦς is Oblique Predicate: cp. v. 10 n.

57. πρὸς τῶν ἔχόντων κ.τ.λ. 'In favour of the rich thou layest down thy law.'

58. ἀλλ' ἦ καὶ κ.τ.λ. 'Nay, can it be that (see Appendix A) thou art a philosopher, and I knew it not?' Lit. *hast escaped my notice being a philosopher?* Death had drawn a *general* conclusion from Apollo's words κἀν γραῦς κ.τ.λ., and his last remark, v. 57, shows a desire to engage in an *abstract discussion* of this question of buying release from death. Apollo sarcastically expresses surprise at Death's unsuspected talent for *Philosophy*.

59. ὄνοιντ' ἄν κ.τ.λ. 'Those for whom it is possible to die old, would purchase (the privilege)': i.e. those able to buy the privilege of dying old, would do so.—γηραιούς agrees with αὐτούς, which would be the subject of θανεῖν, if a subject were expressed. It would be commoner to write οἷς πάρεστι θανεῖν γηραιοῖς.

61. οὐ δῆτα: 'No, indeed!' Cp. v. 389 n.

63. πάντ' is emphatic. 'Thou wilt not be able to have *all* that thou shouldst not have.' He has already had *some* unlawful advantages.

65. τοῖος = τοιοῦτος. The form must not be used in prose.

67. ἵππ. ὄχημα: 'a team of four horses.' ὄχημα, which commonly = *chariot*, could also be used (1) of the *chariot and horses* together, (2) of the team only. Cp. v. 483, τέτρωπον ἄρμα.

68. δς δή. Both in prose and poetry δή is very commonly added to the relative: it gives a slight force.

70. οὔτε is very often, as here, followed by τε. Transl. 'And *on the one hand* ... not (οὔτε), and *on the other* (τε).—ἦ ... χάρις, the thanks *thou wouldst have had*.'

71. ὁμοίως, 'all the same.'

72. ἄν ... ἄν. Both words go with λάβοις. The first ἄν is merely anticipatory. Cp. v. 464 n.

74. *κατάρξωμαι*, 'may make beginning.' The word is technical, being specially used of *beginning a sacrifice* in the manner referred to in the two following lines. Similarly *κατέρχωμαι* = not only *to come back*, but also *to come back from exile*.

75. *θεῶν*: possessive gen.; 'sacred (belonging) to.'

76. *δρου ... ἀγνῶς*: a Limitative Descriptive clause, such as in Latin is formed by *qui* or *qui quidem* with the subjunctive; 'that man ..., the hair of whose head,' etc. Cp. v. 978. Note two things: (1) *δρῆς* in such a clause does not differ from *δς*, except in so far as it marks the person referred to, as *belonging to a class*,—a frequent use. (Do not translate by *whosoever*.) (2) There is no omission of *ἀν*: the particle is not wanted in clauses of this kind. Cp. v. 978 n.

Before actually sacrificing an animal, it was customary to cut off a few hairs from the forehead. These were called *κατάργματα*. Death as *λεπὲς θανόντων* (v. 25) is here said to do this to his victim Alkestis. Virgil was probably thinking of this passage when he wrote *Aen.* 4. 693-705, q.v.

77-135. *Parodos*.—'Why is the palace wrapped in silence? And no one is here to tell us whether this best of wives still lives or has passed away.—Does anyone hear sounds of mourning?—I hear none; yet surely they would not be thus silent, if she were dead.—Nay, she is dead.—In anywise she is not yet buried. I see no signs of funeral pomp before the house.—'Twas on this day she was to die.—Ah, thy words go to my heart!—Nought can save her.—No, none but Phoibos' son Asklēpios were he still alive.—Yea, at every altar have my lords made supplication, and in vain. There is no help.'

The different portions of the *Parodos* are delivered by full chorus, semi-chorus, and individual singers. The paragraphs and dashes in the text indicate a change of speaker.

78. *σσεύηται*, 'is wrapped in silence.' The perf. tense denotes a *state* following upon action.

88. *ὡς πεπραγμένων*: 'as (would be the case) if all were over.' *πεπρ.* is gen. absol.

89. *οὐ* merely anticipates *οὐδέ*.—*μᾶν* is the Doric form of *μήν*. In lyrics this broad Doric *ā* will be found continually (but not invariably) replacing *η*. The cause probably lies

in the fact that the latter vowel, which is of very frequent recurrence in Attic Greek, is an inconvenient one to sing.

91. εἰ γὰρ κ.τ.λ. 'O Healer, would that thou mightest show thyself amid the waves of our desolation!' For εἰ γὰρ introducing a wish cp. *Synt.* 165.—ἀτας depends on μετακύμιος as being equivalent to ἐν κύμασιν.

92. Παιάν. In epic poetry Paiān or Paiōn appears as the Physician of the gods. After Homer the name and office of Divine Healer are assigned to Apollo, who is here addressed. The cry ὦ Παιάν may be an expression either of anguish or joy, according as the speaker is imploring help or singing thankfully of help received. As a common noun, παιάν is a *triumph-song* addressed to any god; cp. v. 424.

93. τάν=τοι άν.—φθμ. gen. abs.

94. φροῦδος, an adj. of three or two terminations.

95. πόθεν; 'Whence (dost thou conclude this)?'

96. άν... άν: cp. v. 72 n.—ἔρημον, 'unattended' (by the populace).

100. χέρινβ'. This was a jar of water placed by the house door in an earthen vessel. Visitors who had come to see the dead body sprinkled themselves with the water on leaving the house, to prevent ceremonial defilement.

101-3. It was customary to cut the hair as a sign of mourning, and it appears from this passage that some of the hair cut off was exhibited in front of the house.

102. & δή: cp. v. 5 n.

103. πένθει: dat. of cause; transl. 'at the mourning.'—πίτνει: i.e. is cut off.

105. καὶ μὴν: see Appendix A.

106. τί κ.τ.λ. 'What is that, thou sayest?' Lit. *Being what dost thou say this?*

108. ἔθιγες ψυχάς: i.e. thy words go to my soul. Cp. v. 227 n.

110. πένθειν: supply τοῦτον as subject.

112. ἀλλ' οὐδέ κ.τ.λ. 'Nay, nor is there any spot in the earth whither making voyage, either in Lycian land or to the desert home of Ammon, one might rescue the hapless lady's life.' The Chorus declare that it is useless to apply either to Apollo's oracle at Pātara in Lycia, or that of Juppiter Ammon

in Libya, or to any other.—Apollo had twenty-three oracular seats, of which those at Delphi and Delos were the most famous. There was a famous oracle of Juppiter also at Dōdōna in Epirus.—*αἶας* : partitive gen. dependent on *σποι*.—*Δυκίας* agrees with a second *αἶας* understood, having the same construction as the first.—*ἦ ... εἴτε* would commonly be *ἦ ... ἦ, or εἴτε ... εἴτε*.—*στεῖλας* properly = *having arranged*.

117. For the opt. *παραλύσαι* cp. v. 52 n.

122. *μόνος δ' ἄν*. The sentence begins as though the speaker were going to say, 'Alone would the son of Phoibos *have saved her*'; but after the word *παῖς* the construction is broken, and instead of *would have saved her*, we have *she would have come back*. This interruption of grammatical sequence is called *anacoluthon* (from *ἀ*, *not*, and *ἀκολουθέω*, *follow*).—*ἦν...* *δεδορκώς* : a periphrastic pluperfect, with meaning of imperf. : 'if he now saw.'

124. *παῖς*, Asklēpios.

128. *πρὶν εἰλε*. After an affirmative main clause *πρὶν* takes the infinitive. This passage is one of a few very rare exceptions : cp. *Synt.* 147.

129. *πυρός* : defining genitive.

132. *πάντα ... τετέλεσται* : 'For all is now over' : *actum est*.

136-212. *First ἐπεισόδιον*.—A handmaid, who comes out of the palace weeping, is questioned by the Chorus as to Alkēstis' condition, of which she gives a full and sympathetic account.

136. *ἦδε* : cp. v. 24 n.

138. *πενθεῖν κ.τ.λ.* 'Thy sorrow, if aught is happening to our masters, is excusable; but,' etc. The Chorus seek gently to check the girl's uncontrolled grief.—*τυγχάνει*, a euphemism for 'is amiss.'

140. *εἴτ' οὖν* : 'or perchance.' One of two alternatives is often thus emphasized by *οὖν*. The precise meaning of the emphasis must in each case be gathered from the context. Here the Chorus lay stress on what they fear.

142. *καὶ πῶς* : see Appendix A.—*αὐτός* : ὁ αὐτός.

144. *οἷας οἷος* : exclamatory, 'what a (noble) wife thou dost lose, being thyself how noble!'

145. πρὶν ἂν πάθῃ. There is an ellipse: (and will not know) 'until he suffer.'

146. ἑλπίς μὲν. When μὲν is thus appended to a question, an alternative is either expressed or implied. The speaker uses the word to give a slight emphasis to the alternative he wishes to believe. Cp. *Hipp.* 316 ἀγνὰς μὲν, ὦ παῖ, χεῖρας αἵματος φέρεις; *Med.* 676, 1129 φρονεῖς μὲν ὀρθὰ κού μάλινει, γύναι;

149. κόσμος: all that can be called *adornment*, as rich raiment, jewels, flowers. Cp. v. 161, and by all means read the Excursus on Burials in Bekker's *Charicles*.

150. ἴστω καθανουμένη: 'let her know that she will die'; cp. *Synt.* 120.

151. μακρῶ: adv. 'by far.' Note the emphasis: the word gains by its position.

152. πῶς οὐκ; By Greek idiom a strong statement is often put in the form of a question. Trans. 'Best indeed!'

153. τί χρή κ.τ.λ. 'What must the woman prove (to be) that surpasseth her?' For the force of the perf. cp. v. 78 σεσιγγηται η.

154. ἔνδειξ. προτυπῶσ': the construction is that of ἴστω καθ. v. 150; 'show that she holds in honour.'

155. ἦ. There is an ellipse of ἐνδείξαιτο ἂν: 'than (she would show it) by being willing.'

156. πᾶσα πόλις: 'the whole city.' The article is frequently omitted in poetry where in prose its insertion is necessary. Even in prose πόλις and other words which have almost become Proper Nouns stand for ἡ πόλις, etc.

158. ἦσθεθ' ... ἤκουσαν: participle for inf.: cp. vv. 150, 154 nn.

160. ἐλούσατ': a ceremonial act.—ἐκ δ' ἐλούσα: by *metonymy* for ἐξελούσα.—κεδρ. δόμων, 'cedarn cabinets.'

162. στήσα. The Perf., Pluperf., and Second Aor. of ἵστημι are intransitive. The following are the transitive tenses—

Present, Imperfect,
Future, First Aorist.

162. ἑστίας, 'the hearth.' It was an open fire in a brazier which stood somewhere in the αὐλή. In niches near (perhaps in the wall behind the ἑστία) were the images of the household gods. As the hearth was the symbol of the *home*, the goddess Alkēstis prays to, is probably Artemis, who was the Patroness of Marriage, and so a natural guardian of family life.—For the general plan of a Greek house see *Dict. Ant.* s.v. DOMUS.

165. The children's names were Eumēlos and Perimēlē.

167. αὐτῶν, gen. depending on ἡ τεκ. taken as a subst.

168. θανεῖν depends on δός, or the like understood: 'and (grant) that they die not untimely in childhood.'

170. οἷ, sc. εἰσίν. The omission is rare in a relative clause.

171. κάξτεψε, 'and garlanded them.' The garlands were festoons of white wool (στέμματα) twisted about a branch of olive or myrtle. The suppliant came and laid this branch on the top of the altar. If his petition was refused, he left it there; if it was granted, he took the branch away with him.

172. πτόρθων κ.τ.λ.: 'plucking off the foliage of the myrtle from branches thereof.' She appears to have carried large branches of myrtle, from which she plucked off a piece at each altar.

173. τούτιόν = τὸ ἐπιόν.

175. ἐσπεσοῦσα κ.τ.λ.: 'flinging herself into the chamber and on to the bed.'

176. ἐνταῦθα δὲ: 'then at last'; *tum demum*.

177. παρθένεια κ.τ.λ.: 'resigned my girlhood to this man.'—ἐκ here properly = 'by.' Both ἐκ and ἀπό, as well as ὑπό, are used to mark *agency*.—οὗ περὶ, 'for whom': mark the accent.—περὶ, properly = *about, concerning*.

179. με μόνην: 'me alone,' for (as she goes on to explain) her death saved her husband's life.

180. ὀκνοῦσα, 'because I shrink.' ὀκνῶ properly denotes *shrinking fear*.

182. οὐκ ἄν. The full construction would be οὐκ ἄν κτήσαιο μάλλον σώφρων οὔσα.—εὐτυχής: supply μάλλον.

184. ὀφθ. πλημμ.: 'with a flood of welling tears.'

187. θάλαμον with ἐπεστράφη.

188. αὖθις ... πάλιν : 'again, once more.'

189. πέπλων, governed by ἐξ in ἐξηρησμένοι.

195. ὅν = ὥστε αὐτόν : cp. v. 198. So in Shakespeare a relative often follows, *so* and *such* : cp. *Cymb.* 1. 1. 65 'And the search *so* slow *which* [that it] could not trace them!' *Tr. and Cr.* 3. 3. 155 'So narrow *where* [that there] one but goes abreast.'—προσέειπε, 'bade farewell,' a common meaning. So προσερχήθη.

197. τε ... τε : 'while, on the one hand ... on the other.' As the thoughts expressed by the two clauses are in *contrast*, μέν and δέ would be more natural ; but the present idiom is not infrequent.—καθανών ... ἂν ὤλετ' : 'if he had died, he would [just] have died' (and there would have been an end of it). No contrast is intended between καθανών and ὤλετο.

198. τοσοῦτον ... οὐδ' : cp. v. 195 n.—οὐποθ' οὐδ'. Unless governed by a preposition, the relative usually comes first in its clause. Here οὐποτε is put first for emphasis : 'such a sorrow as he will never, never forget.'

199. ἦ που. 'Surely, I ween' (uttered in a questioning tone).—τοῖσιν, *these*. This *demonstrative* use of the article is common : see *Synt.* 7.—κακοῖς, causal. The thought is put more explicitly in the next line, which is also constructed with στενάξει.

200. στενάξει ... εἰ : 'mourns *that*,' etc. εἰ (rather than ὅτι) is regularly used with *emotion* verbs : cp. θαυμάζω εἰ, *I am amazed that*.

202. προδοῦναι, 'forsake.'

204. παραμένη δέ κ.τ.λ. 'And she, though her poor hands hang heavy and listless [lit. *relaxed as to the weight*], and though she scarce breathes any longer, still (*δμως*) wishes,' etc. *δμως* really goes with βούλεται, but is, by a curious idiom frequent in Greek poetry, attached to the concessive clause. Strictly the order should be καίπερ δέ ... ἐτι, *δμως* βλέπει κ.τ.λ. The inability to lift even the hand is noted as a mark of extreme weakness.

207. ὥς, 'saying that.' Vv. 207 f. represent Alkēstis' own words, with προσόφομαι changed to 3rd person.

210. οὐ τι πάντες, 'in no wise all.'

213-243. *First σράσιμον.*—‘O Zeus, is there no help?—Must we even now mourn her as dead?—Let us pray to heaven, for God is great.—O Healer, thou savedst once, come and save again!—Ah, son of Phērēs, what misery is thine!—Yea, a man might slay himself for less.—He will never see the dearest of wives again.—See, both wife and husband are coming forth. O land of Phērai, mourn for the best of women, even now wasting in death.—Never will I say that wedlock brings more gladness than sorrow; for what a blank will be now the life of our King, widowed of the best of wives.’

213. τίς πῶς πᾶ; ‘what remedy ... and how, and where?’ (Note the absence of conjunctions.) This is a Greek way of saying ‘Oh, that we might find *some* remedy!’ Cp. πῶς ἄν; used in introducing a wish: *Synt.* 165.

215. τέμω: delib. subjunct.

217. ἤδη, ‘at once,’ without waiting for further information.

218. δῆλα. ‘All is plain.’ This use of the neut. pl. adj. without a subst. is common: cp. Thuc. ἐτοίμων ὄντων, *things being ready.*

219. μεγίστα. Mark the accent.

220. Παιάν: cp. v. 92 n.

223. καὶ πάρος τοῦδε, ‘even before this’ (as we say); i.e. *before now.* χρόνου is to be supplied. πρὸ τοῦ is used with the same meaning.

224. καὶ νῦν, ‘and so now.’

227. οἶ’ ἔπραξας (aor. of pres. time): ‘how (piteously) thou farest.’ Cp. v. 108, and vv. 386, 1095 nn.

228. ἄρα strongly emphasizes a question. It usually = *num*, while ἄρα οὐ = *nonne*. Here transl. ‘Are these things, or are they not,’ etc.—ἄξια σφαγῆς: ‘such as might make a man cut his throat.’

229. καὶ πλέον: ‘or more than enough to.’ The Greeks often join alternatives by καὶ where we say ‘or.’ The speaker does not mean that a man will hang himself on less provocation than he will cut his throat. πλέον (adverbial) is complement to τάδε ἐστὶ.

233. ἥδε: cp. v. 24 n. Transl. ‘here she.’—δὴ gives emphasis: ‘actually,’ or ‘look you.’

236. *μαραινόμεναν* is constructed with *κατὰ γὰρ*, as though it were a verb of motion: 'wasting ... (and going) beneath,' etc.

239. τοῖς πάροιθεν, his general experience.

241. ὅστις, 'for he,' introduces a reason, = *quippe qui*.

242. *τῆσδ'*: cp. v. 24 n.—*ἀβιωτον*, an oblique predicate, agreeing with *χρόνον*. Transl. 'will find his life in the after-time a blank.' In connection with *βιοτεύσει*, *ἀβιωτον* forms an *oxymoron* or verbal contradiction, a favourite figure in Greek: cp. *ἄδωρα δῶρα*, *μήτηρ ἀμήτωρ*.—*ἀπλακὼν*: *metri grat.* for *ἀμπλ.*

244-434. *Second ἐπεισόδιον*.—An affecting scene between Admetos and his dying wife, in the midst of which she breathes her last. At first *Alkēstis* speaks excitedly in lyric measures, but afterwards recovers sufficient calmness to converse with her husband in the ordinary metre of tragic dialogue.

245. οὐράνιαι κ.τ.λ.: 'and eddies of the racing cloud in heaven.'

249. *πατρώας*: scanned *πᾶτρῶās*. It is common in lyrics to shorten a *final* long vowel or diphthong, but the shortening of other syllables is somewhat rare.

256. *τάδε*: (adv.) *thus*.

257. *πικράν*, an oblique predicate. Transl. 'Bitter is,' etc.: cp. *Synt.* 18.

258. *δύσδαιμον*: said to *Alkēstis*.

261. *βλέπων*, 'glowering.'

262. *τί βέξεις*; *ἄφες*: said to Hades.

264. *οἰκτρὰν*, supply *ὁδόν*. The construction is carried on from the previous lines.—*τῶν*, demonstrative (cp. *Synt.* 7); 'and by them,' viz. *φίλοι*.

265. *πένθος*: supply *ἐστί*.

272. *χαίροντες κ.τ.λ.* The participle seems here, as in vv. 323, 437, to combine the two meanings *farewell* and *faring well*. Transl. 'Farewell, my children, and faring well may ye (continue to) see this light of day.' If *χαίρ.* is here translated simply by *rejoicing*, it is difficult to see to what *ἔπος* Admetos refers in the next line.

273. ἔπος, i.e. *χαίροντες*. See last note.—*λυπρόν* : oblique predicate : cp. *Synt.* 18.

274. *παντός*. The Greeks said *every*, where we say *any*.—*μείζον*, 'worse.'

275. *πρός* governs *θεῶν*. *σε* is the obj. of a verb of *imploring* understood. This improper order became the regular one in Greek : cp. *per te deos oro*.—*μή τλήῃς* : 'do not have the heart.'

277. *ἀνα*, adv. = *ἀνάστα*.—*τόλμα*, from *τολμάω* : mark the accent.

278. *ἐν σοί* : 'in thy hands.' *ἴην καὶ μή* is explanatory of *ἐν σοί* : 'to live or die.'

280. *ὅρᾳς γάρ κ.τ.λ.* This clause gives the reason (*γάρ*) for *θείω* (v. 281). It is common in Greek to put such a clause thus before its natural place.—*τάμᾳ πράγμα. κ.τ.λ.* : 'how things are with me.'

283. *καταστήσασα* : 'having left (lit. *set*) thee to see.'

284. *πάρον* : acc. absol. : cp. *ἦκον*, v. 291. So *ἔξον, δέον* : *Synt.* 114.

285. *ἤθελον*. Since the time referred to is Indefinite, the optative (*θέλοιμι*) would ordinarily be used.

287. *ἤβλησα*. We have already had one principal verb in this long sentence (*θνήσκω*, v. 284), but here another is added without any conjunction. The harshness of this is softened by the long concessive clause, *πάρον κ.τ.λ.*

288. *ἐφεισάμην* ~~refers to the δέον of v. 280.~~ *Middle.*

291. *καλῶς κ.τ.λ.* Literally, 'It having arrived for them to die with fitness.' *ἦκον* is acc. absol. : cp. v. 284 n. *βίου* (a loose gen. of reference, 'in their life') is added, though the sense is complete without it : cp. *Hipp.* 785 *τὸ πολλὰ πράσσειν οὐκ ἐν ἀσφαλεῖ βίῳ*, *to be a busy-body is not safe in life*. [Cp. also *Med.* 1245, and editor's note on *Ion* 1514.] Transl. 'Though the time had come in their life when they might fitly die.'

293. *μόνος ... ἦσθα* : 'for they had but thee.'

299. *ἀπ. χάριν* : 'remember to be grateful'; lit. *the gratitude*. See next note.

300. ἀγείαν: agrees with χάριν, in the sense of a *return* (gratitude put into action).

302. δίκαια: obj. of αἰτῆσθαι v. 300.—σύ, emphatic by its position.

303. εἴπερ. περ emphasizes the word to which it is attached: 'if, as I suppose.'

304. δεσπότας: oblique predicate; *Synt.* 18. Supply *δντας*.

305. ἐπιγήμες: by prodelision for ἐπιγήμες. τοῖσδε is governed by the ἐπι-: 'marry over them,' to their hurt.

306. ἥτις, 'one that.' The τις gives the force of 'a sort of woman that.' Cp. v. 76 n.

308. γε emphasizes all that precedes. Transl. 'Do not, do not,' etc.

309. ἴσθυσα: cp. v. 305 n.

310. ἐχθρῆς. The Greeks constantly speak of stepmothers with horror. A dangerous coast is called by Æschylus *μητρυνιά νεών*.

311. πύργον: oblique predicate; *Synt.* 18. Transl. 'has a strong tower in his father.' Tennyson speaks of the Duke of Wellington as

'A tower four-square to all the winds that blow.'

312. A line, *ὃν καὶ προσεῖπε καὶ προσεπρήθη πάλιν*, undoubtedly spurious, has been omitted from the text. Cp. v. 195.

314. πόας κ.τ.λ. Lit. *meeting with what possible consort of thy father* (wilt thou be fitly reared)? That is, 'no step-mother will rear you properly'; for the question, as often, is equivalent to a negative statement.—παρὰ is governed by σὶν in *συνύγῃ*.

315. There is an ellipse: (I say this, for I fear) 'lest she [the possible stepmother] casting on thee,' etc.

322. λέξομαι: fut. mid. in passive sense. A good many are so used, but in writing composition only those should be employed for which there is specific authority.

323. χαίροντες εὐφρ. 'Farewell, and be happy'; equivalent to *χαίρετε καὶ εὐφραίνεσθε*.

325. μητρὸς; supply *ἀπὸ τῆς*.

327. εἴπερ : cp. v. 303 n.

329. καὶ ... καί : 'as ... so'; cp. v. 197 n. With ζῶσαν supply γυναῖκα μόνην, 'my only wife.'

330. κεκληθεῖ. The tense (perf. fut.) implies that the appellation will be *permanent* : 'shalt be ever called.' Cp. v. 78 n.

331. τόνδ' ἄνδρα, as often, simply = ἐμέ.—οὔτις νόμφη κ.τ.λ. : 'no Thessalian bride shall address me [as being my own bride].'

332. οὕτως with εὐγενοῦς.

333. εὐπρεπ. : supply οὕτως ; 'nor either (ἄλλως) so surpassingly fair in form.' ἄλλως : *otherwise, to take another point*. Cp. οὔτε χόρτος οὔτε ἄλλο δένδρον οὐδέν, *Synt.* 39.

334. ἅλις : sc. ἐστί μοι.—τῶνδ' ὄν. γενέσθαι : 'that I may be blessed in these.'

336. ἐτήσιον : oblique predicate ; *Synt.* 18.—πένθος τὸ σον = πένθος σου, obj. gen. : 'mourning for thee.'

337. ἔστ' is for ἔστε = ἔως.

341. ψυχῆς is governed by ἀντί in ἀντιδοῦσα.—ἔσωσας : supply με.—ἄρα : cp. v. 228 n.

344. στεφάνους : not *crowns*, but *wreaths*, worn by feasters.

345. οὐκ ἂν θίγοιμι properly means 'I should not touch.' Here, as frequently, the exact equivalent in English is 'I am not like to touch.' Cp. v. 713 n.

346. Λιβὸν αὐλόν. The flute was made of the Cyrenean lotus, and is frequently referred to by Euripides simply as λῶτος.

348. σοφῇ κ.τ.λ. 'And thy form counterfeited by artists' cunning fingers.'

353. τέρψιν : acc. in apposition to the sentence : cp. v. 7 n.

356. ὄντινα κ.τ.λ. : 'for so long a time as he (the friend) is there.' Supply τις as subj. of παρῇ. This transition from pl. to sing. is not infrequent.

358. κόρη, Persephone. The word was often used as a title, 'the Maid,' just as we use the word *Madonna* : cp. v. 852.

359. ἐξ Ἄιδου : 'from Hades' (the *place*). Cp. v. 25 n.

361. *οὐπί* = *ὁ ἐπί*.

362. *ἂν ἔσχον* : 'should have stayed me.'—*οὖν βίον* : i.e. 'thee alive.'

363. *ἀλλ' οὖν* : see Appendix A.

365. *με* is obj. of *θεῖναι*, *τούσδε* of *ἐπισκήψω*, which, however, usually takes a dat.—*σοί* is governed by *ταῖσαν αὐταῖς* : 'the same with thee'; cp. *Synt.* 66.—*κέδρσις*. Cedar-wood preserves the body from decay. Quite recently (Jan. 1890) a head was found in a church in the Minorities, London, perfectly preserved in oak sawdust in an oak box. It is said to be that of the Duke of Suffolk, who was executed Feb. 23, 1554.

366. *μηδὲ κ.τ.λ.* : 'not even in death may I be'; *ne mortuus quidem*. For the negative cp. *Synt.* 165.

369. *καὶ μὴν* : see Appendix A. Transl. here, 'And be assured.'

370. *καὶ γάρ* : see Appendix A.—*ἄξια* : supply *ἔστί*.

372. *μὴ γαμεῖν κ.τ.λ.* explains *τάδε*.—*γαμεῖν* is fut.

373. *ἐφ' ὑμῖν* : cp. v. 305 n.

375. *ἐπὶ τοῖσδε* : 'on these terms,' a very common expression.

378. *πολλή κ.τ.λ.* There is an ellipse. 'There is great need (that I be a mother to them), now they are orphaned of thee.'

379. *χρήν*. The impf. is used idiomatically where we should use a present; 'when I ought to be living.'

381. *μαλάξει σε* : 'will soften thee,' i.e. thy grief.—*οὐδὲν ἔσθ'* : 'is naught,' and therefore likely to fade from the memory.

383. *οἱ προθν*. A woman, if she uses the pl. in speaking of herself, uses the *masculine*.

384. *ὦ δαῖμον*. 'O my destiny.'

385. *καὶ μὴν* : see Appendix A.—*σκοτεινόν*, oblique predicate; cp. *Synt.* 18 : 'Ah! my eyes grow heavy and dark.'

386. *ἀπωλόμην κ.τ.λ.* 'I am lost, then, if indeed thou (shalt) leave me, wife.' Note this rare construction of *ἀπωλόμην* (a true timeless aorist) with a future in the *protasis*. Cp. vv. 1095, 227 nn.

387. ὥς οὐδεν κ.τ.λ. 'Thou mayst speak of me as one that is no longer aught.'

389. δῆτα is specially used when a word or thought previously uttered is *echoed*: 'Do not leave thy children.'—'No, indeed.' Cp. v. 61.

393. τύχας: gen. of cause.

398. βλέφαρον, lit. *eyelid*, is often used by the tragedians = (1) *eye*, and (2) *face*. Trans. *face* here. Cp. v. 1133 n.

401. [I have added γὰρ ἐπι-. The mss. show a *lacuna*.]

404. τὴν κ.τ.λ. Supply ἐπικαλεῖ.

407. ματρός is governed by λείπομαι: *Synt.* 61.

409. [τλάμων: supplied by Herm.]

411. [ῥσα ... μοι: supplied by J. H. H. Schmidt.]

412. ἀνόναν' (ἀνόνητα): adverbial.—οὐδέ κ.τ.λ.: 'nor didst thou come to the end of old age.'

417. οὐ τι: 'in no wise.'

419. κατθανεῖν, which (as often in poetry) is for τὸ κατθανεῖν (cp. v. 11 n.), is subj. of ὀφείλεται.

420. γε: 'Yes, I understand.'

422. ἐκφ. γάρ: cp. v. 280 n.—ἐκφ. θήσομαι: a mere periphrasis for ἐξόλω.

423. ἀντηχήσατε: 'sing in antiphon'; as they do in the following chorus.

424. παιᾶνα: cp. v. 92 n. What the chorus presently sing is of course a solemn dirge, but at the same time it *celebrates a triumph* of Death.—τῷ κάτωθεν. It is very common in Greek to use adverbs in -θεν (denoting *motion from*) instead of adverbs of *rest* (-θι) in adjectival expressions like the present. The form is not inappropriate, as it serves to mark the *direction from which a thing bespeaks one's attention*.

427. κουρᾷ: modal.

428. μονάμπυκας πάλους: 'single steeds wearing frontlets' (ἀμπυξ). Each part of the compound adj. is equivalent to an independent epithet. Several are so used; e.g. ἐπτατειχεῖς ἐξόδους, *the seven portals in the wall*: γῆς φιλαίματοι ῥοαί, *streams of blood which the earth loves*. Cp. v. 906 μονόπαις.—The 'single' horses referred to are for riding: so that we must

supply some suitable verb from *ζεύγνυσθε*, which is appropriate only to *harnessed* horses.

429. *τέμνεν*. The practice of cutting horses' hair in sign of mourning was common in ancient times both among civilized and barbarous nations.

431. *σελήνας*: acc. of extent of time.

433. *εἰς ἐμ'*: 'towards me.'

435-475. *Second στάσιμον*.—Happy be thy time in Hades, O daughter of Pélías! Charon has ferried over by far his fairest freight. Often shall poets sing of thee at Sparta and at Athens. Oh, that I might bring thee back again, for thou alone hast had the courage to barter thy life for thy lord's! Light lie the earth on thee; and if ever thy husband should take to him a new bride, my hatred would he win and that of thy children. When his mother and father refuse to save him, old though they be, thou hast perished in his stead. Might a wife such as this be mine,—a rare prize!

436. *χαίρουσα μοι*: cp. v. 272 n.—*μοι* is eth. dat.; *Synt.* 63.

437. *ἀνάλιον* = *ἀνήλιον*.

438. *ἴστω*: take with *πορεύσας* below; 'let him know that he has carried across.' See *Synt.* 120.

444. *λίμναν*: acc. of extent over space.

445. *πολλά*: adverbial.

446. *κατὰ χεῖλιν*: 'to (the accompaniment of) the shell'; i.e. in *lyric* poems, which, as their name implies, were sung to the lyre.

447. *ἄλυροις ὕμνοις*: i.e. in epics, which were chanted without musical accompaniment.

448. *Σπάρτῃ κ.τ.λ.*: 'at Sparta, when the circling season of the month of Karneios (August) comes round, and the moon shines above throughout the night' (lit. *the moon being raised up all night*, i.e. being full). The Karneia (pl.) was a most ancient and solemn festival held not only at Sparta but also at other towns in the Peloponnesus in honour of Apollo Karneios. The origin and meaning of the title Karneios are unknown. Recitations of poems were common at the great Greek festivals.

453. *λιπαραῖσι* : the favourite epithet of Athens with the Athenians.

455. *ἐπ' ἐμοί* : 'in my power.'

456. *πέμψαι φάος* : 'bring to the light.'

459. *κώπη κ.τ.λ.* : with the oar of the stream of the world below.'

461. *αὐτᾶς* (*αὐτῆς*). The pronoun of the 3rd pers. is not infrequently used for those of the 1st and 2nd, and *τὸν αὐτᾶς* here = *τὸν σεαυτῆς*.

463. *κούφα* (*κούφη*) *κ.τ.λ.* 'Light lie the earth above thee!' *Sit tibi terra levis.*

464. *ἄν ... ἄν*. The word, though repeated (as often), is only to be taken once. Cp. v. 72 n.

466. *ματέρος* : gen. absol. 'When his mother is unwilling ... thou (*σὺ δε*, v. 471) hast perished,' etc.

469. *δν ἔτεκον ... χαίταν* : a parenthesis. Supply *τοῦτον* as obj. of *ῥέεσθαι* and antecedent to *δν*.

470. *ἔχοντε* : 'though they have,' etc. ; i.e. though they are already near to dying.

471. *σύ δέ*. The *δέ* is not to be translated. It merely serves to introduce the apodosis with emphasis (see v. 466 n.). When so used, it is commonly referred to as '*δέ* in apodosis.'

[There is no reason to suppose a lacuna after v. 468. It is much more probable that v. 458 is an interpolation intended to fill out the picture.]

473. *εἴη μοι*. 'May it be my lot.'

474. *τό* : demonstrative, = *τοῦτο*. See *Synt.* 7.—*ἄν ... ἄν* : cp. vv. 72, 464 nn.

476-567. *Third ἐπεισόδιον*.—Herakles arrives unexpectedly at Phërai, being on his way to obtain for Eurystheus the wild horses of Diomedes. Admetos coming out of the palace, Herakles asks why he is in mourning. Admetos gives evasive answers to this and other questions of his old friend, and leads him to suppose that the dead woman for whom he is mourning is some other than Alkēstis. Herakles wishes at once to depart, fearing that his presence must be inconvenient at such a time. Admetos, however, who has a very fine sense of the duties of hospitality, insists upon his staying, and Herakles consents.

476. *κωμήται* (*villagers*) seems to imply that Phērai, like Sparta, was a collection of closely adjacent villages, which formed 'quarters' (*vici*) of the so-called city. Such cities were unfortified. Cp. Thuc. 1. 5 πόλεως κατὰ κώμας τῷ παλαιῷ τῆς Ἑλλάδος τρόπῳ οἰκισθεῖσης.

477. *κιγχάνω* : 'do I find?' (indicative mood).

480. *προσβήναι* : 'epexegetic' (explanatory) infin.

482. *καὶ ποῖ* ; see Appendix A.—τῷ ; τίνι ;

483. *μέτα* (mark the accent) governs ἄρμα

486. *ἔστιν* : 'is possible.' Note the accent.

488. *κτανών κ.τ.λ.* : i.e. it will be a struggle to the death between you.—*ἤξει* here, as often, means 'come back.'

489. *ἀγῶνα*, quasi-cogn. acc.—*πρώτον* : oblique predicate : *Synt.* 18.—*ἄν δράμοιμι* : equivalent, as often, to a future : cp. v. 345 n.

490. *πλέον λαβεῖν* = 'gain an advantage.'—*κρατήσας* : participle used in *conditional* sense, 'if thou conquerest' ; *Synt.* 135.

493. There is an ellipse: (*Nay, easy enough*) 'unless at least.'

496. *ἴδοις ἄν*, potential : 'thou mayst (or mightest) see.'—*αἵμασιν*. The pl. denotes 'streams of blood.' Paley quotes Ov.,

Non tibi succurrit crudi Diomedis imago,
efferus humana qui dape pavit equas?

497. *τίνος κ.τ.λ.* 'The son of what father does he that keeps them boast (that he is)?'

498. *ἀναξ* : 'lord of the golden shield.' So Aesch. calls a rower κώπης ἀναξ, and Soph. calls the ordinary inhabitants of a place *χώρας ἀνακτες*.

499. *τόνδε* alone is obj. of *λέγεις*.—*τοῦμ. δαίμ. πον.* is oblique predicate ; i.e. lit. *thou speakest of this also (as) a task belonging to my destiny.* Transl. 'Here, too, thou speakest of a task belonging,' etc. He means that the difficulties of his present task make it all of a piece with his usual hard lot.

500. *σκληρός* : supply *ἔστιν ὁ δαίμων μου*.—*πρὸς αἶπος* : 'and struggles up the steep.' He has an *uphill* life. This line is parenthetical.

501. *παίσιν*. The datives are governed by *συν*- in the verbs.

507. *καὶ μὴν* : see Appendix A.—*ἴδε*, *δεικτικῶς*, 'here.' Cp. v. 24 n.

509. *ἀφ' αἵμ* : '(sprung) from the stock (blood) of Perseus.' Herakles' mother, Alkmēnē, was daughter of Elektryōn, son of Perseus, who was descended from Zeus.

511. *θέλωμ' ἄν* : 'I could wish it.' Supply *χαλεπεῖν*.—*εὖνουν κ.τ.λ.* : 'I know that thou meanest me well.' For the participle *ὄντα* see *Synt.* 120.

512. *τί χρήμα* : (adverbial acc.) 'for what thing?' i.e. 'why?' A common equivalent of *τί*;—*πρέπεις* : *art thou noticeable?* Transl. 'do I observe thee?' Cp. v. 1050 n.—*κουρῆ* : instrumental.

516. *γε μὴν* : see Appendix A.

517. *ἔστι* : 'is alive.' * Mark the accent.

518. *μὴν* : *surely*.

519. *ἐπ' αὐτῇ* : 'touching her.'—*ἔστι μοι* : 'I have.'

520. *εἶπας* : supply *μῦθον*. 'Dost thou mean (say) a story about her dead?'

522. *οὐδέν* : adverbial. 'In nowise better do I know' (thy meaning).—*ἄσημα* : 'riddles.'

523. *μοῖρας ἧς*. The full construction of a relative sentence is as follows,—*οὐκ ὁσθα μοῖραν ἧς μοῖρας χρή τυχεῖν αὐτήν*. The substantive in the relative clause is usually omitted; sometimes it survives and the antecedent is suppressed. Occasionally it is even placed, as here, *outside its own clause*; a construction commonly but incorrectly called 'attraction of the antecedent.' Cp. v. 37 n.

524. *ὑφαιμένην* : causal. 'I know what doom, etc., *since she has undertaken*.'

526. *ἕς τός* : 'till then'; lit. *till this thing*, viz. her death.

527. *πέθνηκε κ.τ.λ.* 'He that is about to die is [as good as] dead; and the dead is no more.' Therefore (he argues) I may mourn my wife as already lost.

528. *χώρις νομίζεται* : 'are regarded as distinct'; lit. *are regarded separately*.

529. τῇδε: 'this way.'

532. γεῶσα: equivalent to οὔσα. Cp. v. 78 n.

533. ἄλλως, 'besides': cp. v. 333 n.

536. εἶθ': εἴθε. Cp. *Synt.* 166.

537. ὡς τί δράσω: 'with what intent.' ὡς = *as*; not *as if*.

538. πρὸς with ἐστὶν.

539. οὐκ ἔστιν: 'it is not possible'; i.e. you must not.

540. ξένος: supply ἐστὶ.—εἰ μὲντοι. As the principal verb is primary (ἐστὶ), this would in strict sequence be ἐὰν μὲντοι. The optative gives to the supposition a *fainter* tone, puts it more *remotely*. Cp. v. 52 n.

541. τεθνήασι: τεθνήκασι.

545. οὐκ ἔστιν (mark the accent) with σε μολεῖν: 'it is not possible that thou go.'

546. ἡγοῦ κ.τ.λ. 'Guide thou this man, opening a guest-chamber in the palace (δωμάτων) far-removed. That is, out of the way of the γυναικωνῆτις (women's apartments), where lamentations for Alkēstis were going on. The θύρα μέσσωλος, v. 549, led from the centre of the house to the γυναικωνῆτις. See *Dict. Ant.* s.v. DOMUS, and additional note, p. 88 *infra*.

[τῇδε is the reading of the cod. Parisinus. All the other mss. read τῶνδε. Reading τῶνδε, edd. transl. 'remote from these apartments.' But no apartments were visible from the front of the house, outside which Admetos was standing; least of all the γυναικωνῆτις, which lay at the back. We might indeed translate 'remote guest-chamber of *this* house' (emphatic), but we get an awkward sentence, and ἡγοῦ (which regularly takes a dat.) wants an object.]

547. τοῖς ἐφ' ἑστέ: 'those that have the care of them.'

548. ἐν δὲ κλ.: by *tnesis* for ἐγκλήσατε.

552. τολμᾷς: 'hast thou the heart?'

555. οὐ δῆτα: cp. v. 389 n.—συμφορά: 'my trouble.'

556. ἂν ἐγίγν. (imperf.): 'would have been *likely* to become.'
—ἐγώ: supply ἐγενόμην ἂν.

558. καλεῖσθαι: 'viz. that my house should be called.'

559. ἀρίστων: oblique predicate; *Synt.* 18. 'I find him the best of hosts.'—ξένου governed by τυγχάνω: *Synt.* 53.

561. πῶς; for τί;

562. φίλου ἀνδρός: 'a friend.'

565. τῷ μὲν, demonstrative: 'to (this or) that man,' as we say. No particular person is referred to.

566. αἰνέσει: 'nor will he (the man just referred to) praise me.'

568-605. *Third στάσιμον.*—'Ah, hospitable house, even the Pythian Apollo deigned to dwell in thee once, and do shepherd's work, piping on the hill side to Admetos' flocks. And for joy of his music, the spotted lynxes herded with them, and the tawny lion came down from Othrys. The fawn left the covert and skipped with gladness about thy lyre, O Phoibos. And so none is so rich in flocks as Admetos, and he rules from the land of the Molossi on the west to the shore of the Aegean on the east. And now though his eyes are wet with tears for his dead wife, he has opened his doors to a guest; for noble birth breeds noble hearts, and the nobly born ever act with wisdom. Sure am I too that piety will prosper.'

568. ὦ πολυξ. In translating it will be found best to omit ἀνδρός.

570. σέ τοι: 'thee soothly.'—573. ἔτλα: ἔτλη (τλάω).

577. ποιμνίτας: acc. pl.

578. σὺν δ' ἐπ.: by *tnesis* for συνεποίη. —χαρῇ μελέων: 'for joy at his music.'

582. χόρευσε: i.e. ἐχόρευσε. Cp. v. 598 n.

589. οἰκέ. Admetos is the subject.

590. ἀρότοις γυῶν: 'his plough-lands.' The expression is pleonastic, since ἀροτος = plough-land, and γωῆς = *land sown with a crop*. γυῶν is Doric gen. pl. = γυῶν. So πεδίων δαπέδοις, 'the levels of his plains.'

592. ὄρον κ.τ.λ.: 'he makes the clime of the Molossi about the dark goal of the sun's steeds a boundary to his plough-lands,' etc.—ἄελλον: Doric for ἡλιον.

594. τίθεται: factitive; perhaps its commonest use.

595. πόντιον, Αἰγαῖον, ἀλκίμενον all agree with ἀκτάν: 'the harbourless Aegean sea-shore of Pélion.' Trans., 'and he rules to the harbourless Pélion shore of the Aegean sea.'

The words describe the eastern limit of Admetos' dominions, as the previous sentence describes the western.

[The text is the MSS. reading. To alter *Αἰγαίων* into *Αἰγαίων* and *θράσος*, v. 604, into *θάσος*, besides being gratuitous, produces, as Schmidt says, a rhythm that is insufferable. Moreover, Admetos did not rule 'the Aegean as far as Pélion,' but the mainland as far as the Aegean.]

597. ἀμπεράσας : ἀναπεράσας.

598. δέξατο : i.e. ἐδέξατο. In lyrics the augment is often omitted ; occasionally even in iambs.

601. τὸ γὰρ εὐγενές κ.τ.λ. : 'for noble-birth prompts to noble feeling.'—τὸ εὐγενές = εὐγένεια. — ἐκφέρεται ἐς : lit. *is impelled in the direction of*.—αἰδώς, which properly denotes *shame*, or a *sense of shame*, is also used of all those feelings deficiency in which should cause shame. Here it = *honour, nobility of nature*.

602. ἐν τοῖς ἀγαθοῖσι κ.τ.λ. : 'and in the nobly-born all wisdom is.' The original meaning of *ἀγαθός* is *nobly-born*, and this remained its commonest meaning throughout classical times.—πάντα σοφ. : lit. *all the (elements) of wisdom*. The Chorus mean that if the man of noble birth follows his hereditary instincts he will be sure to act wisely, as Admetos has done.

604. πρὸς δέ κ.τ.λ. : 'and upon my heart sits a firm assurance that the god-fearing man will prosper.'—ἦστα : the tense denotes permanence ; 'is firmly seated.' Cp. v. 78 n. κεδνά : adverbial.

606-961. *Fourth ἐπεισόδιον*.—*Scene 1*. Admetos with the funeral procession comes out of the palace. They are met by Phērēs, Admetos' father, who arrives with offerings for Alkēstis' tomb. Admetos breaks out on him with fury, and tells him that he wants neither his sympathy nor his gifts. He goes on to abuse with great violence both his father and his mother for having refused to die for him. Considering their age it was not much to ask, and it would have been a graceful thing for them to do. Phērēs retorts that life is dear even to the old, and deals Admetos some home-thrusts anent his selfishness and cowardice in letting his young wife perish, instead of boldly facing death for himself. At last the old man departs, reminding Admetos (by way of a parting

shot) that he has still to reckon with Alkēstis' brother Akastos. Admetos curses him as he goes, and his mother also.

Neither speaker appears to much advantage in this painful wrangle in the presence of the dead, but Pheres certainly has the best of the argument. The procession moves on towards the grave.

Scene 2. A slave comes out of the palace complaining of Herakles' uproarious and unseemly behaviour in a house which the hero must at least know to be a house of mourning, though he does not know that it is its mistress who is no more. He is followed by Herakles, who rallies him on his dismal appearance and gloomy manners. After some conversation, the servant says plainly that Alkēstis is dead. Herakles is much shocked and vexed with himself, but declares that to make amends to his old friend he will go and rob Death of his prey. Admetos shall confess that his noble hospitality has not been wasted.

Scene 3. Herakles having departed on his errand, Admetos returns from the grave quite broken down, and giving vent to his anguish in uncontrollable lamentations. He feels he cannot even enter the house again, where the cruel contrast between the present and the past will make life unbearable. The Chorus comfort him as best they can, and at last he goes in. (For detailed sketch of the κομμός see note on v. 861.)

607. πάντ' ἔχοντα : 'that has received all due honour.'

610. προσείπατ' : cp. v. 195 n.—ἰδόν : quasi-cognate acc.

611. καὶ μὴν : see Appendix A.

617. καίπερ always takes participle.

620. ἦτις : 'for she,' *quippe quae* ; the word, as frequently, introduces a *reason*.

621. ἔθηκε : cp. v. 594 n.

623. πάσαις κ.τ.λ. : 'and to all women's life lent a most fair fame' (lit. *made most glorious*) ; i.e. conferred distinction on her sex.

624. τλάσῃ : 'by enduring to do.'

625. ὦ ... σώσασα. 'O, thou who hast saved.'—τόνδε : Admetos.—ἡμᾶς : the whole house, to which he regards Admetos' life as more important than that of Alkēstis.

626. *κάν* : *καὶ ἐν*.

628. *λύειν*. The full expression is *λύειν τέλη*, to *pay dues*. — *ἢ γαμῖν κ.τ.λ.* : ‘or else it is not worth while to marry’ ; i.e. unless one can have such a wife.

630. *σὴν παρουσίαν* : i.e. *σὲ παρόντα*. Abstract for concrete, like *εὐμενῆς παρουσία*, v. 606.

632. As very commonly in Greek, the leading idea is not contained in the principal verb *ταφῆσεται*, but in the subordinate clause *ἐνδεῆς* (*οὔσα*). The sense is, ‘she will not need aught of thine at her burial.’

633. *ἄλλύμην* : *was (by way of) perishing* ; ‘was like to perish.’

636-641. The bracketed lines are inconsistent with v. 649 (where Admetos reproaches Phēres for abandoning to death one who is *his own son*) and also with v. 655.

638. *ἀφ’ αἰμ.* : cp. v. 509 n.

640. *ὅς εἰ* : this would in prose be *ὅλος* or *ὅστις εἰ*.

642. *ἦ τὰρα* : *ἦ τοι ἄρα*. ‘Surely, as it seems,’ etc.

645-8. [Apparently interpolated : cp. *τοῦ σοῦ πρὸ παιδός*, v.

649. *θνεῖαν* seems to be borrowed from vv. 532, 533. *καὶ ... τε* is incorrectly used for *τε ... καὶ*, and the observation *ἦν ἐγὼ κ.τ.λ.* is dragged in incoherently.]

648. *καλόν* : oblique predicate ; *Synt.* 18. ‘And yet this would have been a noble struggle for thee to engage in, to die for thine own son : and in anywise, brief was the rest of the time thou hadst to live.’

651-2. [These lines, which recall v. 295, interrupt the sequence of Admetos’ argument.]

653. *καὶ μὲν*. ‘And mark you.’ — *παθεῖν* : ‘to experience.’ The word is frequently used in this neutral sense. Aristotle calls the *properties* of numbers and geometrical figures *πάθη*.

655. *παῖς δ’ ἦν κ.τ.λ.* ‘And thou hadst me for thy son and successor.’

658. The order is *ἐρεῖς γέ ὡς προῦδωκός με θανεῖν ἀτιμᾶζοντα σὸν γῆρας*.

659. *δοῦς* : ‘seeing that I.’ Cp. v. 620 n.

660. *χάριν* : ironical. He means their refusal to die.

662. οὐκέτι does not here mean *no longer*, but, as often, 'not now' (when it has come to this). 'Thou canst not now be too quick in getting children who,' etc. — φύτεύω, lit. = *to plant*.

666-8. [These lines are generally regarded as spurious; but, in my judgment, on insufficient grounds.]

666. τοῦπὶ σέ (τὸ ἐπὶ σέ) : 'so far as concerns thee.'

669. μάτην : 'idly,' not meaning it.

671. οὐδεὶς βούλεται : a violation of the rule of the final cretic : cp. *Ion* 1 and editor's note. The close connection between subject and verb softens the harshness here.

674. ὦ παῖ is apparently miscopied from the next line. ὦναξ has been proposed.—μὴ παροξύνῃς : 'do not provoke' : *Synt.* 193.

675. Λυδόν. Slaves were often Lydians and Phrygians.

680. οὐ ... ἀπα : 'thou shalt not after hurling them go off thus' ; i.e. unanswered.

681. ἐγενάμην, from γελνομαι. This tense is transitive ; the pres. and imperf. are intransitive. Transl. 'I begat.'

682. ὀφθαλμὸν κ.τ.λ. : 'and I am not bound to die,' etc.

683. πατρώων ... Ἑλληνικόν : oblique predicates ; *Synt.* 18. 'This custom,—that a father die for his son,—is not one that I have received from my fathers, nor is it Hellenic.'

685. σ'αυτῷ κ.τ.λ. 'For to thyself wast thou born, whether with good fortune or bad.' That is, his life or death is entirely his own business.

686. ἃ δ' ἡμῶν κ.τ.λ. : 'what it was right thou shouldst obtain from us.' The neut. acc. of a pronoun (ἃ) is used where a substantive would have been in the genitive.—ἡμῶν is gen. of origin.

689. τί : adverbial ; *Synt.* 43.—τοῦ ; τίνος ;

690. τοῦδ' ἄνδρ. : ἐμοῦ, cp. v. 331 n.

692. χρόνον : supply εἶναι.

694. τὸ μὴ θανεῖν : i.e. ὥστε μὴ θανεῖν. The inf. is consecutive. In poetry the article is frequently inserted with an inf., where in prose it would be omitted, and *vice versa*. Cp. vv. 11, 419 nn.

696. εἶτ' : εἶτα. Note the accent as compared with εἶτ' for εἶτε.

697. γυναικός, gen. governed by the idea of *comparison* contained in ἡσσημένος: 'outdone, thou coward, by a woman' (*weaker than ...*). The construction is common with words denoting *defeat*. Cp. *Synt.* 59.

698. The order is σοῦ τοῦ καλοῦ νεανίου.

699. The obj. of ἐφηύρες is the clause ὥστε μὴ θανεῖν, which is equivalent to ὅπως μὴ θανεῖν.

700. τὴν παροῦσαν γυν.: 'thy wife for the time being.'

702. τοῖς μὴ θελ.: 'any friends who are not willing'; *Synt.* 195.

704. φιλεῖν : supply τὴν ἐαυτῶν.—ἡμᾶς : see *Synt.* 47.

706. In strict grammar the sentence would run τὰ νῦν τε καὶ τὰ πρὶν κακὰ κ.τ.λ., *both the present and the previous abuse has been spoken in excess*; but the attributive expression τὰ νῦν has been replaced by the simple adverb. πλείω is oblique predicate.

707. κακορροθῶν : for the participle see *Synt.* 112, 2.

708. λέγε κ.τ.λ. 'Say on, since I have spoken' (had my say).

711. ταῦτόν γάρ κ.τ.λ. 'Why, is it the same thing for,' etc.

713. καὶ μὴν κ.τ.λ. 'On my honour, thou'rt like to outlive Zeus himself' (γε). The line is not a direct answer to the previous one. Cp. v. 345 n. For καὶ μὴν see Appendix A.

715. γάρ. That is, 'I said what I did (v. 713), for I saw thee enamoured of,' etc.

717. σημεῖα : acc. in opposition to the previous sentence; *Synt.* 6. 2.

719. φεῦ : 'Bah!' The word frequently expresses impatience or indignation.

721. τοῦτο : supply ἐστίν.

723. κοῦκ ἐν ἀνδρ. : 'and does not count as a man's.'

726. 'I do not care if I am ill spoken-of when in the grave.' κακῶς ἀκούω is used for the passive of κακῶς λέγω. Cp. v. 961.

727. φεῦ φεῦ. 'Pooh, pooh!' Cp. v. 719 n.

732. τὰρ: τοι ἄρα.

733. αἷμα: 'for his sister's blood.' Both accusatives are direct objects of τιμωρήσεται: Akastos will 'punish' both the crime and the murderer.

735. παιδὸς ὄντος: gen. abs., the participle being concessive; 'childless although your son is still alive.'—ὥσπερ ἄξιοι: supply ἔστε, 'even as ye deserve.'

736. τῷδε with ταύτόν (Synl. 66): 'the same as I (enter).'

739. τοῦν: τὸ ἐν.

740. ὥς ἄν: introducing a 'final' clause: cp. Synl. 152, obs.

741. τόλμης: gen. of cause, 'O pitiable for thy courage!'

742. μέγα: adverbial, 'by far.'

744. τι πλεόν: any advantage, 'any guerdon for the good.'

746. νύμφη: Persephone.

748. μολόντας οἶδα: 'I know of many who have come.'

749. προῖθιγ': προέθηκα.

754. τὰ προστυχ.: 'which he chanced to find.'

755. φέρομεν: Synl. 133, 2.

756. χείρεσσι: an epic form, often found in tragic lyrics, but not elsewhere than here in iambs in dialogue.

760. ἦν: 'it was possible.'

761. ἦδε: from ἔδω.

762. οὐδέν: adverbial.

763. ἐδεικνυμεν. The obj. ἐαυτοῦς, ourselves, is omitted, and the verb is constructed with the participle τέρροντες as though it were ἐφάνημεν (cp. Synl. 112, 3): 'we did not show that we were weeping.'

770. ἐπρύετο: supply ἡμᾶς.

771. 'Tell me (ἄρα), do I hate,' etc. See Appendix A.

773. οὗτος. 'Ho, there!' The word is often used as vocative, to call attention.—σμεν. and πεφροντικός (full of care) are adverbial. This use of a participle is rare, but cp. μεμηχανημένως, designedly.

776. ἄνδρ' ἑταίρον. When ἀνὴρ is used like this with another substantive, it should not be translated.

778. *θυραίου πήματος* : 'an outside trouble.'

779. *ὥς ἄν* : 'in order that' ; cp. v. 740 n.—*καί* emphasizes *σοφώτερος*.

780. *οἶδας* : a rare form, not to be used in prose. 'Dost know what is the way of mortal life?'

781. *πόθεν γάρ* : 'for how (lit. *whence*) couldst thou?'

782. *καθ.* : i.e. *τὸ καταναεῖν*. Cp. vv. 11, 419, 694 nn.

784. *τὴν αἰρίον (ἡμέραν)* : acc. of extent over time.

785. *οἱ προβήσεται* is an addition explanatory of *ἀφανές* : literally, *fortune's ways are obscure*, viz., *whither they will lead (go)*.

787. *πάρα* : mark the accent.

789. *τὰ δ' ἅλλα* : 'and (reckon) all the rest to belong to fortune.'

790. *πλεῖστον ἡδίστην* : a double superlative like 'the most Highest.'

792. *τὰ ἅλλα* : his dismalness.

794. *οἶμαι μὲν*. 'Methinks I do' (speak truth).—*τὴν ἄγαν λύπην* : 'excessive grief.'

795. *ὑπερβ. πύλας* : i.e. entering the palace again.

796. *ὀθούνεκα κ.τ.λ.* : 'that the plash of the wine cup, as it falls in, will unmoor thee from thy present gloom and anxiety of heart.'

799. *θνητούς* is subj. and *θνητά* obj. of *φρονεῖν*.—*καί* emphasizes *φρονεῖν*.

801. *ὥς γε κ.τ.λ.* : 'to take me as judge' ; i.e. in my judgment.

803. *πράσσομεν κ.τ.λ.* : 'we fare not in a way that calls for.'

806. *πένθει* : from *πενθέω*, note the accent.

807. *τί ζῶσιν* : 'why (dost thou say) *live* ?'

810. 'Was I not to be treated kindly for aught a dead stranger mattered?' Note this use of *οὐνεκα*, and cp. *ἀλλ' ἐξίκοιτο τοῦδε γ' οὐνεκ' ἐν τάχει*, 'nay, for aught that matters, I hope he will come with speed.'

811. 'Indeed, indeed (*ἦ μέντοι*) the dead was truly (*κάρτα*) and too truly (*λίαν*) one of the house.'

813. ἡμῖν (emphatic) μέλει : 'is *our* care.'

814. ἀρχαί : 'preludes.'—Take οὐ with θυράων.

815. There is an ellipse. (Thou art right,) 'else (γάρ) I should not have,' etc.

816. 'But can it be that (ἀλλ' ἦ) I have been treated cruelly,' etc.—817. See additional notes, p. 88.

818. A line said by Herakles has probably been lost after v. 817. The bracketed lines in small print appear to have been invented to supply the deficiency.

821. μὲν οὖν : see Appendix A.

822. 'Then (δῆτα) after that (ἔπειτα) did ye,' etc.

827. ἔπειθε : 'kept urging me,' *suadebat*. Note the tense.

829. βίᾳ δὲ θυμοῦ. 'And in spite of my desire.'

832. σοῦ is possessive gen. ; τὸ μὴ φράσαι, exclamatory acc. 'But to think of thy not telling me!'

834. ποῦ καί : 'where is he burying her?' See Appendix A.

835. ἐκ : poetic use for ἔξω, *outside*.

839. Ἥλεκτρ. : supply θυγατῆρ.—ἐγένετο : cp. v. 681 n.

842. χάριν : quasi-cognate acc., since ὑπουργέω is intransitive ; 'do kind service to.'

844. φυλάξω : 'will watch for.'

845. προσφαγμ. : partitive gen. with πίνοντα. *Synt.* 52.

846. κἀνπερ κ.τ.λ. 'And if after lying in wait for him, I rush from my ambush and seize him.'

849. πλευρά : acc. 'of part affected' (*Synt.* 44). — πρίν. Usually ἄν would be added : *Synt.* 147-B.

850. δ' οὖν : see Appendix A.

851. αἷμ. πέλανον : 'his mess of blood,' the victims slain at Alkestis' tomb.—τῶν κάτω : supply ὄντων, 'who live below.'—Κόρης : cp. v. 358 n. τῶν is in apposition to Κόρης Ἀνακτός τ'.

857. ἔκρυπτε δ' : supply τὴν συμφορὰν.

858. The order is τίς Θεοσ. [έστι] μᾶλλον φιλόξ. τοῦδε ;

859. κακόν : 'ungrateful.'

861-934. A κομμός (see Introduction, p. xii.).—*Ad.* 'Oh, hateful return! To be dead were better than this.'—*Ch.* 'Ay, thou mayst well lament.'—*Ad.* 'Would that I had

never wedded a wife! 'Twas but to tempt Fortune.'—*Ch.* 'True, but control thyself. Man is born to sorrow.'—*Ad.* 'Oh, why did they not let me fling myself into the grave beside her? Then Hades should have had two lives instead of one, as we crossed the lake of death together.'—*Cho.* 'A kinsman of mine lost his only son; but he bore the blow with fortitude, though he was stricken in years, and the boy's death left him childless.'—*Ad.* 'Oh, how can I re-enter my home, when all is so changed, so changed? Once I went in with marriage-torch and marriage-song, holding my sweet wife's hand; and they shouted and called us happy. And now for gladness there is the sound of mourning, and for marriage-robes the garb of death, and my home is empty of my bride.'—*Cho.* 'Twas a bolt from the blue, and thou art unused to trouble: but others have lost wives ere now.'—*Ad.* 'Friends, my wife's lot is better than mine. I have lost the best of wives and won disgrace, and I cannot bear to live.'

863. μή: supply λέγω; note that μή and not οὐ is used to negative deliberative subjunctives.

864. πῶς ἂν ὀλ.: lit. *how could I perish?* equivalent to a wish, 'Oh, that I might perish!' *Synt.* 165.

866. ἐραμαι: 'am enamoured.'

869. πόδα πεζ.: 'going afoot.' πόδα is an adverbial acc., often added with intransitive verbs of motion. Generally it cannot be translated.

870. He calls Alkēstis a 'hostage' for himself, extending the ordinary meaning of the word.

872. πρόβα: because he shrinks from entering the house.—κεῖθος οἴκων: lit. *the hiding-place consisting of the house.* οἴκων is a 'defining gen.' like θανάτῳ τελευτῇ, 'the end of (i.e. which is) death.' Transl. 'Go and hide thee in the house.'

877. λυπρόν: supply ἐστί. τὸ ... εἰσιδέν is the subject.

879. The construction is τί κακόν [ἐστί] μείζον ἀνδρὶ [ἢ] ἁμαρτεῖν;

880. μή ὀφελον: *Synt.* 166 end. In this construction the μή is transferred from the following inf. to ὀφελον.

883. μίᾳ γάρ κ.τ.λ.: 'for [in that case] there is but one life to grieve for, which is a moderate burden.' Cp. v. 712 ψυχῇ μᾶ ἕην.

887. οὐ τλητὸν ὁρᾶν : 'it is intolerable to see.'—ἐξόν : acc. absol.

888. διὰ παντὸς (χρόνου) : 'always.'

890. πέρας δέ κ.τ.λ. 'But thou puttest no *limit* (emphatic) to thy grief.' The Chorus speak a little impatiently.

891. βαρέα μὲν κ.τ.λ. 'Hard they are to bear, but still'—(they must be borne).

893. γυναῖκα. The sentence is continued from ὧλεσας in spite of Admetos' lamentations.—συμφορὰ κ.τ.λ. : 'and one misfortune appears and crushes one man, and one another.' Scan πᾶζει as a dissyllable.

895. λῦπαι φίλων : 'grief for friends.'

897. ῥῖψαι : supply ἐμαντόν.

899. μέγα : adverbial ; 'far the best.'

900. δύο κ.τ.λ. : 'two most faithful souls.' Note the accent on τὰς, which shows that it is not for τῆς.

902. σὺν, adverbial : 'would have gained together.' Note that ἔσχον means *I got*, as opposed to εἶχον, *I had*.

903. ἐμοί κ.τ.λ. 'I had a kinsman' (lit. *one akin*).

906. μονόπαις : 'an only child.' Ordinarily the word would mean '*having* only one child,' but cp. v. 428 n.

909. προπετὴς ἐπὶ : 'coming towards (the time of) grey hairs.'

910. βίοντος πρόσω : 'advanced in life.'

911. σχῆμα δόμων : an untranslatable periphrasis for δόμοι.

912. μεταπίπτοντος : a metaphor from the fall of the dice. μετά in compounds often denotes *change*. Cp. v. 1157 n.

914. τὸ μέσον : 'the difference is great.' Lit. *that which is between* (μέσον) what is and what was.

915. Πηλιάδιν : made of pine-wood grown on Mt. Pelion. In passages of simple pathos like that which follows, Euripides is at his best.

920. ὥς ... εἶμεν depends on the idea of *saying* contained in δαδίζων : 'saying that we were a man and wife (σύζυγες) of high lineage, and on both sides sprung of noble parents' (lit. *from both* [parents] *noble*).

922. ἀντίπαλος : 'instead of'; lit. *matched* (in wrestling, παλή) *against*.—Supply ἀντίπαλοι with στολμοί.

925. λέκτρων κοίτας : a periphrasis for 'bed.'

926. 'At a time of (παρά) happy fortune, and when thou wast unacquainted with trouble, came this sorrow to thee.'

930. 'Thy wife is dead, she has left thy love; (but) what is there new in this? From many a man ere now death hath dissevered his wife.'—πολλοῖς is dat. of person interested.—παρέλυσεν is a metaphor from unharnessing animals.

935. Admetos masters his grief somewhat, and speaks more calmly.—γυναικός κ.τ.λ. : 'I count my wife's lot happier than mine, e'en though it doth not seem so.'—δμως belongs to νομίζω, but, as often, is misplaced in the concessive clause : cp. v. 204 n.—καίπερ always takes a participle.

937. τῆς : 'her,' demonstrative.

938. εὐκλείης : oblique predicate; *Synt.* 18. 'And from many troubles hath she escaped with fair fame' (while he will have both trouble and disgrace).

939. χρήν : as often, used idiomatically for χρή. He refers to *present* time.—παρεῖς : 'having overpast my destiny.'

940. ἄρτι μανθάνω : 'now I see it.'

942. τίν' ἄν. The ἄν belongs to τύχοιμι, with which word it is repeated. Cp. vv. 72, 464 nn.—943. τρέφομαι : (for comfort).

944. Take ἡ ἔνδον ἐρημία together.

948. κλαίη depends on εἶναι ἄν, v. 945.—οἱ δέ : 'and these (pointing to the servants) mourn aloud the gentle (ἄαν) mistress they have lost.' Lit. *mourn their mistress*, [saying,] *what a (mistress) they have lost*.

950. 'Thus (τοιάδε, lit. *such as I have said*) are things at home.' τοιόσδε usually refers *forwards*, and τοιοῦτος *backwards*.

951. ἐλάσω (ἐλαύνω) : 'will vex.'

952. ἐξανέξ. λείψων : 'bear to see.' For the participle see *Synt.* 112.

954. ἐρεῖ με τάδε : 'will say this of me.'—*Synt.* 47.—ἄν : *Synt.* 112, *obs.*

957. κἄτ' : καὶ εἴτα. 'And then can we think he is a man?'
Lit. *does he seem?*

959. πρὸς : 'in addition to my troubles.'

961. κακῶς κλύοντι κ.τ.λ. : 'ill spoken-of and ill bestead.'
Cp. v. 724 n.

962-1005. *Fourth στήσιμον*.—'In all my studies I have found naught that is stronger than necessity; nor amid all the medicines that Orpheus and Apollo have taught men to use, is there any that avails against her power. She hears no prayers and accepts no sacrifice. Ah, dread one, press not more hard upon me in the future than in the past. For even Zeus cannot gainsay thee; and the hard iron yields to thee, and thou bendest the stubborn will. Thee too, King, hath the goddess in her grasp. But be brave; for tears will not bring back the dead. Even the immortals' mortal children die. She was dear alive; she shall not miss our love when dead. Her tomb must be held sacred, and men shall worship there, saying, "This was a woman that died for her lord, and now she is a blessed spirit. Hail, lady, and be gracious unto me!"'

962. ἐγὼ κ.τ.λ. 'I have sped my way through song and through the heavens, and though I have handled many studies, naught stronger than Necessity have I found, nor any remedy (against her),' etc.—*μούσας* (*μούσης*) : *song* in particular, but including literature in general.—*μετάρσιος* : *soaring*, in the study of natural philosophy and astronomy. The poet is speaking of himself and his own studies with his friend the philosopher Anaxagoras.—*λόγων* : *discourses*, spoken or written.—*Ἀνάγκας* : cp. Hor. *C.* 1. 35, 17 ff.

967. *Θρήσσαις σανίσιν* : certain tablets preserved on Mt. Haemus in Thrace, and containing medical 'prescriptions,' said to have been written by the mythical Orpheus [see *Class. Dict.*], who was regarded as a founder of the art of medicine.—*τάς* = *αἱ* : *Synt.* 7.

969. Ὀρφ. γῆρυσ : 'the sweet singer Orpheus.' Cp. βίη Ἡρακλείη (Hom.), *the mighty Herakles*.

970. οὐδ' ὅσα : i.e. οὐδ' [ἤνρον φάρμακον ἐν τοῖς φαρμάκοις] ὅσα φάρμακα Φαῖβος κ.τ.λ. Cp. v. 523 n. 'Nor among all the remedies which Phoibos gave to the sons of Asklepios, preparing antidotes for toiling mortals.'—*Ἀσκληπ.* : Asklepios was

regarded as a founder of the healing art, having obtained his knowledge from his father Apollo, the god of health and sickness.—*ἀντιτεμών*, as well as *ἔδωκε*, governs *φάρμακα*. It properly denotes the *shredding* of herbs in preparation of a remedy against disease.

972. *μόνας* (*μόνης*) κ.τ.λ. : 'of that goddess alone is it not possible to approach altar or image,' since she has none.

976. *μείζων* : 'with greater force.'

978. *καὶ γάρ* : see Appendix A.—*δ τι νεύσῃ* : 'if he grants a thing, accomplishes it with thy concurrence' (*σὺν σοί*). Cp. v. 76 n. [For the difference between *οἷ τι νεύσῃ* and *δ τι ἀν νεύσῃ* see Appendix B in editor's edition of the *Ion*.]

980. The meaning is that the unwilling iron yields to the smith, *because it must*.

981. 'Nor hast thou regard (*αἰδώς* : cp. v. 601 n.) for the stubborn will.' *ἀποτόμῳ* : lit. *cut off sheer*, and so *abrupt*, *peremptory*, *unyielding*.

984. *καὶ σ'* : the accent on *καὶ* shows that *σέ* is emphatic (not *σε*) ; 'Thee too.' Elision of emphatic *σέ* or *σά* is rare. The Chorus are addressing Admetos.

986. *κλαίων* : modal, 'by weeping.'

989. *σκότιοι* : 'secret' (from *σκότος*, *darkness*). The 'secret children of the gods' are those born to them by mortal women.

991. *ἔξ κλισίας* : 'thou didst wed to thy bed.'

995. The order is *μηδὲ τύμβος σᾶς ἀλόχου νομιζέσθω ὡς χῶμα νεκρῶν φθιμένων* ('the dead who have perished').

998. *θεοῖσι* κ.τ.λ. : 'but let it be honoured like the gods (*i.e.* like the temples of the gods), an object of reverence to travellers.'

1000. *δοχμίαν κέλευθον* : 'the path that turns aside (from the road).' *δόχμος* properly means *at an angle*. Alkēstis' tomb was by the side of the road (v. 885), and to approach it one turned off from the road into a small side-path.

1004. *εὖ δοῖς* : 'mayst thou grant me blessings!'

1006-1163. *ἔξοδος*.—Herakles returns, bringing with him a veiled woman, whom he says he has won as a prize in some games which he found being celebrated in a certain place.

He asks Admetos to keep her for him until he comes back again. For various reasons the latter for a long time refuses to do this, but in the end yields to the hero's persistence. When at last the king takes the woman's hand in his, promising to keep her, Herakles tears off the veil from her head, and Admetos sees that she is none other than Alkēstis brought back from the grave.

1006. ἴδε : 'here,' pointing.

1009. μομφὰς κ.τ.λ. : 'and not to keep blame down in (ὕπό) one's heart in silence.'

1011. ἐξετάζεσθαι : 'to be regarded' : lit. *passed in review*.

1014. ὡς δὴ κ.τ.λ. : 'as being concerned (σπουδῇ ἐχων), as thou pretendedst (δὴ), for a trouble outside thy doors.'

1015. ἐλειψάμην : from λείβω.

1017. παθὼν τάδε : 'having been treated thus.'

1023. πράξας : participle used *conditionally* ; *Synt.* 111 B. 'If I fare as I hope I may not.' With τύχοιμι supply πράξας governing δ, which is used adverbially (*Synt.* 43) : lit. *as I pray I may not chance to fare*.

1026. εὐρίσκω : historic present.

1027. πόνον : in apposition to ἀγῶνα.

1028. νικ. λαβών : 'having received her as the prize of victory.'

1029. τὰ μὲν κ.τ.λ. 'For to those that won in the races (τὰ κοῦφα, lit. *the light—i.e. fleet—events*) it was open (ἦν) to carry off horses.' τὰ κοῦφα and τὰ μέλιστα below are adverbial accusatives defining the extent of the verbal action, like μέγαλα σφάλλομαι, *Synt.* 43.

1032. γυνή κ.τ.λ. : 'and a woman went with them' (the βουφόρβια) ; i. e. as part of the prize.—ἐντυχόντι δέ κ.τ.λ. : 'and it would have been (ἦν, equivalent, as often, to ἦν δυν) a shame to forgo this splendid prize, after falling in with it.'

1038. The editors reading either ἀθλίου or ἀθλίους take the adj. as being in this single instance of two terminations. This may of course be so ; but it seems to me preferable to take ἀθλίου (for which there is an overwhelming preponderance of authority) as masc. agreeing with ἐμοῦ suggested by ἐμῆς. Transl., 'my wife's lot, woe's me' ; or 'the lot of

my wife that has left me desolate.' Admetos has just declared his wife's fate preferable to his own (*vv.* 935 ff.), and would hardly now refer either to her or her lot as *ἀθλιος*.

1040. *του* : *τινός*.—*πρός* governs *δώμαθ'*.

1041. *ἄλῃς δὲ κ.τ.λ.* : 'and it was enough for me to bemoan my trouble,' without distressing my friend.

1042. *εἰ πως ἔστιν* : 'if in any wise it is possible.'

1043. *μή. οὐ* could not here be used because the person referred to is indefinite : see *Synt.* 195.

1045. *μή* : 'lest.'

1047. *μή* with *προσθής*.

1049. *ποῦ καί*. 'Where in the house *could* a young woman,' etc. See Appendix A.

1050. The subject of *πρέπει* is *ἡ γυνή* : lit. *as she strikes one, or is noticeable*. Trans. 'as one can see from her raiment,' etc. Cp. *v.* 512 n.

1051. *κατά* governs *στεγὴν*.

1055. *τρέφω* : deliberative subjunctive.

1059. *πίτνειν* with *ἐλέγχῃ* : 'charge me with casting myself on.'

1060. *καὶ τῆς θανούσης* depends on *μέμψιν*.

1062. *ταῦτ' : τὰ αὐτά*.—*ἔχουσα ἴσθι* : 'know that thou hast'; *Synt.* 120.

1063. *προσῆξαι*, a perf. mid. from *προσείχω* : 'thou art like in form.'

1065. *μή μ' ἔλθῃς ἥρ*. Omit the *με* in translating : 'do not slay the slain.' Evidently a proverbial expression.

1067. *θολοί* ; 'she troubles.'

1069. *ὥς* : 'for.'

1071. *ὅστις εἴσι κ.τ.λ.* : 'whatever god shall assail us, we must bear his gift.'

1072. *εἰ γάρ* : introducing a wish'; *Synt.* 165.

1075. *ποῦ τόδε* : 'of what use is this?'

1077. *μή νυν ὑπέρβαλλ'* : 'Then grieve not beyond measure.'

1080. *ἔρως τις* : 'a kind of passion' (for grieving).

1081. *γάρ*. 'Yes, for.'

1084. *ἄνδρα τόνδε* : *ἐμέ*.

1085. *μαλᾶξαι* : supply *σε*.

1086. *λέγοις ἄν*. 'Thou mayst say *time*, if by *time* thou meanest death' : lit. 'if to die is *time*.'

1087. *γυνή κ.τ.λ.* 'A wife will soothe thee, and the love (born) of a new marriage.'

1089. *λέχος* is nom.

1092. *δπουπερ* : *wherever*. The *-περ* gives emphasis.

1093. *μωρ. ὀφλισκάνεις* : 'thou incurrest (the reproach of) folly.'

1094. *ὥς καλῶν* : for *ἴσθι* (*ὥς*) *καλῶν*, 'know that thou wilt never call.' The *ὥς* would usually be omitted.

1095. *ἐπῆνεσα*. The time referred to by a Greek aorist is *undefined* (*ἀόριστος*). The tense almost always refers to past time, but in certain expressions, such as this, to present time. 'I praise thee.' Cp. *vv.* 227, 386 nn.

1096. *θάνομι κ.τ.λ.* 'May I die, if ever I betray her even though she be dead.'

1098. *μή*. 'Nay,' i.e. do not ask me. Supply *αἰτήσης*.—*πρός* governs *θεῶν* : cp. *v.* 275 n.—*τοῦ σπείραντος* : 'thy father.'

1099. *καὶ μήν*. 'Mark me.' See Appendix A.—*μή δράσας* : 'if thou do not.' *Synt.* 135.

1100. *δηγήσομαι* : from *δάκνω*.

1101. *πιθοῦ κ.τ.λ.* 'Consent, for perchance the favour might fall out opportunely.'

1104. *καλῶς ἔλεξας*. 'True.'

1105. *εἰ* : 'whether.'

1106. *μή μέλλοντος* : *εἰ μή μέλλεις*. *Synt.* 135.

1107. *εἰδώς κ.τ.λ.* 'It is because I know a certain thing that I too for my part (*κάγώ*) am thus eager.' *κάγώ* opposes Herakles' persistence to Admetos' unwillingness.

1109. *ἔσθ' ὅτε* : 'some day' : lit. *there is when*, a common formula.

1113. *μὲν οὖν* : see Appendix A.

1114. *πάρα* : *πάρεστι*, 'she may.' Note the accent.

1117. *τόλμα* : 'bring thyself.'

1118. 'See, I *do* (καὶ δὴ) hold it forth, as if I were severing a Gorgon's head,' i.e. with head turned away, since to look the Gorgon in the face was fatal.

1125. θεοῦ: 'from heaven.'

1126. οὐκ ἔστιν. 'Tis not so.—τῇνδε: 'here.' Cp. v. 24 n.

1128. Literally, *Thou madest me* (τόνδε) *thy guest not being a necromancer*. Transl. 'No necromancer didst thus make thy guest in me.'

1133. ὄμμα καὶ δέμας: 'face and form.' A frequent extension of the use of ὄμμα. Cp. v. 398 n.

1135. φθόνος: 'jealousy.' The gods were supposed to envy the excessive prosperity of mortals, and to punish them by the agency of Nemesis, the goddess of Retribution. Cp. the famous story of Polykrates of Samos.

1138. δὴ emphasizes σί.

1140. συνάψας: modal, 'by joining battle.'

1141. ποῦ φῆς συμβαλεῖν: A short way of saying (*brachylogy*) 'Where didst thou engage in this conflict of which thou speakest?'

1142. ἐκ λόχου: 'starting from an ambush.'

1145. πρὶν ἂν κ.τ.λ.: 'until she undo her consecration to the gods below.' Cp. v. 75 f. Alkēstis having been devoted to the powers of the lower world must perform certain rites to release herself from that consecration.—θεοῖς is dat. of person interested.

1153. ὁδόν: quasi-cogn. acc.: 'on a journey back again.'

1154. τετραρχία. Thessaly was anciently divided into four divisions (called accordingly τετραρχίαι), viz. Thessaliotis, Pelasgiotis, Hestiaiōtis, Phthiotis. Admetos was apparently ruler over one of these divisions, probably the largest: cp. v. 50 ff.

1155. ἐπί: 'for.'

1156. βωμούς κ.τ.λ.: 'and to make the altars reek with sacrifice of oxen offered in supplication'; lit. *with supplications connected with slaughtered oxen*.

1157. μετηρμόσμεθα κ.τ.λ.: 'I have changed my life to a happier than that which was mine before.'—βίον is direct c'

of *μεθρημύσμεσθα*, and *βελτίω* is oblique predicate.—*μετά*, as frequently in composition (cp. v. 912 n.), denotes *change*.

1158. *εὐτ. ἀρνής*. : ‘deny that I am happy.’ *ὦν* must be supplied. See *Synt.* 112.

1159. *πολλαί κ.τ.λ.* ‘The dealings of the gods with men take many forms.’

1161. *καὶ τὰ δοκ*. : ‘And what was expected cometh not to pass.’—*ἐτελέσθη* : gnomic aorist ; *Synt.* 97.

1162. *τῶν δ’ ἄδοκῆτων κ.τ.λ.* : ‘while from the unexpected heaven finds a way. To this issue is this matter brought.’ Lit. *this matter hath turned-out such* ; i.e. has ended with such surprises as those just suggested.

ADDITIONAL NOTES.

118. *μόρος γὰρ κ.τ.λ.* : ‘for a doom of sheer destruction cometh nigh.’—*ἀπότομος* means lit. *cut off*, *sheer*, like a cliff ; and *μόρος ἀπότομος* is a doom where one must fall sheer, with nothing to save one.

546. The meaning ‘far-removed,’ given to *ἔωπλος* (in accordance with the common interpretation) in the note on p. 69, is very doubtful. If the word is connected with root *σπ* (see), the meaning should be *out of sight* ; which is not the same thing as *far-removed*, and is an unlikely epithet here. More probably there is no connexion with *σπ*, the adj. being formed directly from *ἔξω*, and meaning simply *outside*. Where these ‘outside chambers’ would be we can only conjecture. In a Homeric house they would be in the courtyard, under the *αἶθουσα* ; but *θύρας μεταύλους* (‘doors of the hall,’ 549) implies a house of later date, when the *αὐλή* was an interior hall, not a courtyard.

817. *δεόντι* is dat. of neut. participle of *δεῖ*, *it is necessary*, used as a subst., and *ἐν δεόντι* is an adverbial expression meaning *opportunistly*.—*δέξασθαι* is an explanatory (consecutive) inf., and *δόμοις* is local : *for receiving (thee) in the house*. Transl. ‘Inopportunistly hast thou come, for reception to the house.’

983. *Θεά* : ‘the goddess,’ viz. Necessity.

APPENDIX.

A.

The student should study the following list with care. The words and expressions contained in it, which are all found in this play, are of constant recurrence, and their meaning and use should be known perfectly.

ἀλλ' οὖν. The οὖν marks a concession: 'but though that is so'; 'but all the same.' Cp. v. 363.

ἀρα. See on vv. 228, 341.

γε μὴν. 'At least, surely.' Cp. v. 516.

γούν (γε οὖν), 'at least,' 'at any rate.' See on ἀλλ' οὖν. Cp. v. 694.

δ' οὖν, 'however': a weaker form of ἀλλ' οὖν. Cp. v. 850.

ἦ καί, like ἀρα, introduces a question with great emphasis: 'Can it be that...?' 'Dare I hope that...?' 'Dost mean that...?'

ἦ μὴν. Two particles of emphasis, doubled for the sake of greater force. 'Surely, of a truth,' 'Surely, indeed.'

ἦ που. 'Surely, I ween.' που properly expresses *indefiniteness* (primarily *indefiniteness of place*): 'somehow,' 'in some way.'

ἤδη, like *iam*, most commonly = an emphatic 'now,' 'when this point was reached.' Both words occur less often in the sense of 'already.'—Similarly οὐκέτι often means 'not now': e.g. ταῦτα ἀκούσας οὐκέτι ἐξῆλθε, 'when he heard this, he did not now go forth' (as he had intended). Here the ordinary

meaning 'no longer' is unsuitable, since it implies the discontinuance of something that was previously being done, which the Greek sentence does not imply.

καὶ γάρ, 'for the fact is.' In poetry transl. 'for in truth,' 'for indeed.' Cp. vv. 370, 978.

καὶ μὲν prefaces and draws attention sharply to a statement for which the hearer is supposed to be unprepared. These particles are never of *themselves* adversative. When they seem to be so, they are in reality accentuating strongly a statement that is in itself adversative. That is, they never = 'and yet': the proper Greek for this is καίτοι. Cp. vv. 369, 385, 653, 713, 1099.

The commonest use of the expression is to draw attention to a fresh arrival on the scene, when it may generally be translated by, 'See here.'

καὶ ποῖ; καὶ ποῦ; The explanation is the same as that of καὶ πῶς; and πῶς καί; given below. Cp. vv. 482, 834, 1049.

καὶ πῶς; expresses incredulity or surprise: cp. vv. 142, 1052. In πῶς καί;, on the other hand, the καί, emphasizing the words that follow, marks that a fact is assumed: cp. *Hec.* 515, πῶς καὶ νῦν ἐξεπράξατε; 'How did you (actually) dispatch her?' Hecuba knows her daughter has been killed; she now asks *how* it was done.

καίτοι: 'and yet.' Cp. vv. 290, 648.

μὲν οὖν. If these words are to be taken together, their meaning is 'nay rather.' Cp. v. 821. Frequently however they must be taken separately, in which case μέν is the ordinary antithetic particle, and οὖν has its common meaning of 'now' or 'therefore.'

νῦν (without accent): an inferential particle, 'then,' 'therefore.'

οὐκ οὖν; and οὐκοῦν. When the οὐκ is accented both parts of the word have their proper force, 'not, then?' Cp. v. 148.

When the *οὐν* is accented the force of the *οὐκ* is lost, so that *οὐκοῦν* simply = 'therefore.'

οὐπω : 'not yet.'

ὥστε : 'even as' (an emphatic *ὥς*). Note that the word *never* means 'as if.'

B.

The Conditional Sentence.

The following simple scheme should be known perfectly.

(A) PRESENT TIME.

(α) *εἰ ποιεῖ, ἀδικεῖ*. *If he is doing it, he is doing wrong.*

(β) *εἰ ἐποίει, ἠδίκει ἄν*. *If he were (now) doing it, he would be doing wrong.*

(B) PAST TIME.

(α) *εἰ τότε ἐποίει, ἠδίκει* (impfs.). *If he was then doing it, he was doing wrong.*

(β) *εἰ ἐποίει, ἠδίκει ἄν* (impfs.). *If he had been doing it, he would have been doing wrong.*

(α) *εἰ ἐποίησεν, ἠδίκησεν* (aor.). *If he did it, he did wrong.*

(β) *εἰ ἐποίησεν, ἠδίκησεν ἄν* (aor.). *If he had done it, he would have done wrong.*

(C) FUTURE TIME.

(α) *εἰ ποιήσει* (or more commonly *ἐὰν ποιήσῃ*), *ἀδικήσει*. *If he shall do it (or does it), he will do wrong.*

(β) *εἰ ποιοῖ* (or *ποιήσῃ*), *ἀδικοῖ ἄν* (or *ἀδικήσῃ* *ἄν*). *If he were to do it, he would do wrong.*

NOTE.—Observe an essential difference between the sentences marked (α) and those marked (β). In the latter, which always contain *ἄν* in the apodosis, the supposition is in each case put less directly and forcibly than in the corresponding sentence marked (α).

VOCABULARY.

NOTE.—The Plural of a Greek Substantive is often used for the Singular without difference of meaning; and similarly the Middle Voice of a Verb has frequently the same sense as the Active.

N.B.—Compound verbs whose meaning is obvious to any one knowing the meaning of the component parts, are omitted from the vocabulary, if the parts are given.

ἀ, exclamation of surprise or anguish, *Ah!*

ἀβίωτος, -ον, *unliveable; unendurable.*

ἀγαθός, *noble (by birth); good.*

ἀγαλμα, *a delight.*

ἀγαμος, *unwed.*

ἀγαν, *too much, too.*

ἀγγέλλω, *announce.*

ἀγκαλή, *arm (when bent).*

ἀγρα, *prey.*

ἀγνίζω, *consecrate.*

ἀγω, *lead; take; bring; mid., carry off (as a prize).*

ἀγών, ὁ, *contest; struggle; race.*

ἀγωνίζομαι, *contend; αγωνίζ. ἀγῶνα, engage in a conflict.*

ἄδακρυς, *without tears.*

ἀδελφή, *sister.*

ἀδικέω, *do wrong; wrong.*

Ἀδμήτειος, *adj., of Admetos.*

ἀδόκητος, -ον, *unexpected.*

ᾄδω, *sing.*

αἶρω, αἶρω, *raise.*

ἄελιος, *Ionic form of ἥλιος with Doric ā.*

ἄελλως, *unexpectedly.*

ᾤζομαι, *fear; shrink.*

Ἀθῆναι, *pl., Athens.*

ἄθλητής, *athlete.*

ἄθλιος, -α, -ον, *wretched.*

ἀθρέω, *look.*

αἶ, αἰαί, *a cry of woe.*

αἶα, *earth; land.*

αἰαγμα, *the cry 'Alas!'; cry of woe.*

Αἰγαῖος, *adj., Aegean: the derivation is uncertain.*

αἰδέομαι, *be ashamed ; revere.*

Αἰδης (in lyrics 'Αἰδης, gen. 'Αἶδα), *Hades, god of death ; death.*

αἰδό-φρων, *reverent.*

αἰδώς, ἡ, *reverence ; regard : see v. 601 n.*

αἰθήρ, ἔπος, ἡ, *air ; climate.*

αἷμα, *blood.*

αἵματηρός, *bloody.*

αἰμόρραντος (βαίνω), *blood-besprent.*

αἰνέω, *praise ; agree to ; acquiesce in ; be content with ; grant.*

αἶπος, τό, *a steep.*

αἰρέω, *take ; capture ; slay : mid., choose.*

αἰσθάνομαι, *perceive ; learn.*

άίσσω, ἄσσω, *speed.*

αἰσχρός, *shameful : adv., -ῶς.*

αἰτέω, *beg ; ask.*

αἶτιος, α, ον, *causing ; responsible (often translated as if subst., cause).*

αἶων, *life.*

ἀκλαντος, *without weeping.*

ἀκμή, *prime.*

ἀκοιτις, *wife.*

ἄκος, τό, *remedy.*

ἀκραιφνής, *pure.*

ἀκτή, *shore.*

ἀκτίς, -ῖνος, ἡ, *ray.*

ἀλγέω, *feel pain.*

ἄλγος, τό, *grief.*

ἀλγόνω, *pain ; grieve.*

ἀλῖμενος, *harbourless.*

ἄλις, *enough ; with moderation.*

ἀλίσκομαι, *be captured, grasped.*

'Αλκμήνη, *Alkmene, mother of Heracles.*

ἀλλάσσω, *exchange ; give in return.*

ἄλλως, *otherwise ; besides.*

ἄλοχος, *wife.*

ἄλυπος, *not giving pain.*

ἄλυρος, -ον, *without the lyre.*

ἁμαρτάνω, *err ; sin : (with gen.) lose ; miss ; lack.*

ἀμείβω, *exchange : mid., pass through.*

ἀμήχανος, -ον, *impossible.*

'Αμμωνίς, *belonging to Ammon, a title under which Zeus was worshipped in Libya.*

ἁμός = ἐμός and ἡμέτερος.

ἄμουσος, -ον, *unmusical.*

ἀμπλακίσκω, *lose.*

ἄμφι, *adv. and prep., about ; round ; by ; near.*

ἄμφι-βαίνω, *mantle (surround).*

ἄμφιβάλλω, *throw round ; put on.*

ἄμφιπολος (πολέω), *attendant.*

ἄμφότερος, *both ; in pl., both of two parties.*

ἄνα, *adv., up ! rouse thyself (= ἀνάσθητι).*

ἀναβάλλω, *put off ; postpone.*

ἀνάγκαιος, adj., connected by necessary ties, i.e. by blood; akin : Lat. *necessarius*.

ἀναγκάζω, compel.

ἀνάγκη, necessity.

ἀνάγω, bring up.

ἀναίδεια, shamelessness.

ἀναιδής, shameless.

ἀναιδώς, shamelessly.

ἀναμνησκω, remind.

ἀναξ, king ; lord.

ἀναπετάννυμι, fling open.

ἀναυδος, -ον, speechless.

ἀνδάνω, please.

ἀνέλπιστος, unhopèd-for.

ἀνευ, without.

ἀνέχομαι, bear ; tolerate.

ἀνήλιος, sunless.

ἀνὴρ, ἀνδρός, man.

ἀνικα : see ἡνικα.

ἀνίστημι, set or raise up.

ἀνόνητος (δνησις), in neut. pl. as adv., fruitlessly.

ἀνορθόω, set upright ; restore.

ἄντα, adv., before ; in front.

ἀντέχω, hold out ; continue.

ἀντηχέω, sound forth in answer or in turn.

ἀντί, prep., instead of ; in return for.

ἀντιάω, implore.

ἀντιδίδωμι, give instead of.

ἀντίπαλος, opposed (in wrestling, πάλη).

ἀντίφημι, deny ; gainsay.

ἀντομαι, implore.

ἀνυδρος, waterless ; desert.

ἄνω, adv., up.

ἄνωχθι, pf. imper. (ἄνωγα), bid.

ἄξενος, inhospitable.

ἄξιό-θρηνος, worthy of lament.

ἄξιος, worthy ; deserving ; meet for : ἄξιόν ἐστι, it is worth while.

ἄξιόω, claim ; expect ; design.

ᾠδός, singer ; minstrel.

ἀπάγω, lead away.

ἀπαντλέω, bale out bilge water from ship ; lighten.

ἄπας = πᾶς.

ἄπαις, -δος, childless.

ἀπειμι, go away.

ἀπείπον, 2 aor., cry off from ; decline ; renounce.

ἀπειρόκακος, unacquainted with sorrow.

ἀπειρος, unacquainted with.

ἀπέρχομαι, go away.

ἀπεχθάνομαι, -εχθήσομαι, be hated.

ἀπιστέω, mistrust (dat.).

ἀποβαίνω, turn out ; result.

ἀποιμῶζω, lament, bewail.

ἀποινα, pl., retribution, punishment.

ἀπόλλυμι, destroy ; mid., perish.

ἀπομνησκω, remind : mid., remember.

ἀποπαύω, stay ; check.

ἀποσπάω, tear away from.

ἀποστερέω, *deprive ; bereave.*

ἀποσυλάω, *rob ; spoil.*

ἀποσχίζω, *tear off.*

ἀπότομος : see note p. 88.

ἀπτομαι, *touch ; fasten on.*

ἀπωθέω, *thrust away.*

ἀρα, particle of emphasis, used in questions.

ἀρα, *then (inferential).*

ἀράομαι, *curse (dat.).*

* Ἄργος, -ους, τό, *Argos.*

ἀργυρώνητος, *bought with money.*

ἀρδην (ἀέρδην, αἶρω), *adv., on high.*

* Ἄρης, -εος, *Ares.*

ἀριστεύς, *a noble.*

ἀρκέω, *be enough ; suffice.*

ἄρμα, *car ; chariot.*

ἀρνέομαι, *deny.*

ἀρνυμαι, *gain, win.*

ἄρσην, *male.*

ἀρταμέω, *rend in pieces.*

ἄρτι, ἄρτιως, *just now ; now.*

ἄρτι-θανής, *just dead.*

ἀρχή, *beginning.*

ἄρχω, *begin ; rule over (gen.).*

ἄσημος, *without definite mark (σήμα) ; obscure.*

ἀσκεύω, *array, adorn.*

* Ἀσκληπιάδης, *patronymic, son of Asklēpios.*

ἀσπάζομαι, *greet, welcome.*

ἀσπονδος, *without libation (σπονδή).*

ἀστένακτος, *without moaning.*

ἄστός, *citizen.*

ἄστυ, *city.*

ἄτεκνος, -ον, *childless.*

ἄτη, *ruin, destruction.*

ἀτίζω, *dishonour.*

ἀτιμάζω, *dishonour ; slight.*

αὔ, *again.*

αὔγη, *ray (of sun, etc.).*

αὐδάω, *say.*

αὐθις, *again ; afterwards ; hereafter.*

αὐλή, *hall, court.*

αὐλός, *flute.*

αὔριον, *adv., to-morrow : ἡ αὔριον ἡμέρα, the morrow.*

αὐτίκα, *straightway.*

αὐτοῦ, *adv., there ; on the spot.*

αὐχέω, *boast ; be confident.*

αὐχήν, -ένος, ἡ, *neck.*

αὐχμηρός, *squalid.*

ἄφαιρέω, *take away (with double acc., or acc. of thing, and gen. of person robbed).*

ἄφανής, *obscure.*

ἀφίημι, *let go ; dismiss ; let be.*

ἀφικνέομαι, *arrive.*

ἄφνω, *suddenly.*

ἄφορίζω (ὅρος, *limit, boundary*), *curtail, limit.*

ἄφρων, *foolish.*

ἄφυκτος, -ον, *from which there is no escape.*

Ἀχερόντιος, adj., of *Acheron*,
River of *Woe* (*ἄχος*), one of
the rivers of the lower world.

ἄχθομαι, be distressed.

ἄχθος, burden.

ἀψυχία, lack of spirit; coward-
ice.

ἄωρος, untimely; premature.

βαίνω, go.

βαλιδός, dappled.

βάλλω, cast; fling.

βάρβιτος, ἡ or ὁ, lyre.

βάρος, τό, weight; burden.

βαρυ-δαίμων, ill-fated.

βαρύνω, weigh down, make
heavy: mid., be grieved.

βαρύς, heavy; grievous.

βασίλεια, queen.

βαστάζω, support; carry; bear.

βία, force: πρὸς βίαν, by force.

βιάζομαι, force; compel.

βίος, life.

βιοτεύω, live.

βίωτος, life.

βιόω, -ώσομαι, live.

Βίστονες, *Bistones*, a Thracian
tribe.

βιώσιμος, -ον, adj., to be lived.

βλέπω, see; be alive.

βλέφαρον, eyelid; eye.

βοάω, cry out.

Βοιβίς, -ίδος, adj., of *Boibē*, a
village in *Pelagiotis*: cp. v.
1154 n.

βόσκημα, animal fed (*βόσκω*);
flock.

βούλομαι, wish; desire: stronger
than θέλω.

βού-θυτος, -ον, adj., of slaugh-
tered oxen.

βουφορβέω (*βοῦς*, φέρβω), feed
oxen; be neat-herd.

βουφόρβιον, fed-ox: ox.

βραχύς, short; brief.

βρέτας, τό, image.

βροτός, mortal.

βρόχος, noose.

βωμός, altar.

γαῖα, earth, land.

γαμέω, marry.

γάμος, marriage.

γεγώς = *γεγονώς* (*γίγνομαι*).

γέλως, -ωτος, ὁ, laughter.

γενναῖος, noble.

γεραιός, aged.

γέρας, honour.

γέρων, old man.

γεύομαι, taste.

γῆ, earth.

γηραιός, aged.

γῆρας, τό, γῆρας, -ws, old age.

γηράσκω, grow old.

γηρο-βοσκέω, tend or nurse old
age.

γηρο-τρόφος, -ον, adj., nursing
old age.

γῆρυς, ἡ, voice.

γίγνομαι, *be born ; happen ; become ; turn out to be ; prove (to be).*

γινώσκω, *know.*

γλυκός, *sweet.*

γλῶσσα, *tongue.*

γνάθος, ἡ, *jaw.*

γνησίως, *genuinely ; truly.*

γνωρίζω, *come to know.*

γονεύς, *parent.* γόνος, *son.*

γόνυ, γόνατος and γουνάτος, *knee.*

γόος, *moaning ; lamentation.*

Γοργώ, Γοργούς and Γοργόνος, etc., *the Gorgon, Medusa.*

γραῦς, *old woman.*

γυῆς, -ου, ὁ, *plough-land.*

γυναικοπληθής, *filled with women.*

γυνή, -αῖός, *woman ; wife*

δαίμονιος, *belonging to fortune (δαίμων).*

δαίμων, *spirit ; Fortune.*

δάκρυ, *tear.*

δακρυρροέω, *shed tears.*

δακρύω, *weep.*

δαμάζω, 2 aor. pass. ἐδμήθην, *master ; subdue ; (of death) strike down.*

δάμαρ, *wife.*

δάπεδον, *a plain.*

δα-φοινός, -ον, *blood-red ; tawny.*

δεῖ, neut. part. δέον, *it is necessary : (if possible, transl. by must.)*

δείπνον, *feast ; meal.*

δελαιός, *wretched.*

δεινός, *terrible ; cruel.*

δέρομαι, pf. δέδορκα (with pres. sense), *see.*

δέμνιον, *bed.*

δέμας, *body ; form.*

δέξιός, *right : δεξιά (χέιρ), right hand.*

δέρη, *neck.*

δεσμός, *fetter.*

δεσπόζω, *master (with gen.).*

δέσποινα, *mistress ; lady.*

δεσπότης, *master.*

δέσποτις, *mistress.*

δεῦρο, *hither.*

δέω, *bedew.*

δέχομαι, *receive ; accept.*

δή, *particle of emphasis, often incapable of translation ; sometimes inferential, then.*

δήλος, *plain.*

Δημήτηρ, *Demeter.*

δημότης, *one of the townsfolk.*

δήτα, *then ; if so.*

δηχθήσομαι, fut. pass. of δάκνω, *sting.*

διαβαίνω, *go across.*

διάγω, *pass ; lead.*

διάδοχος, *successor.*

διακναίω, *wear away (by scraping).*

διακωλύω, *prevent.*

διαλλάσσω, *exchange.*

διαμάχομαι, *contend eagerly.*
 διαπρέπω, *surpass.*
 διαρπάζω, *plunder.*
 διαφθείρω, *ruin.*
 διδακτός, -ον, verbal adj., *to be taught.*
 διεξέρχομαι, *go through (to the end).*
 δίκαιος, *just.*
 δίκη, *justice ; penalty.*
 δίκωπος. -ον, *with two oars.*
 δίνη, *eddy ; whirling.*
 Διόβολος, *flung by Zeus.*
 Διομήδης, *Diomedes, a brave warrior who fought with the Greeks before Troy.*
 Δίος, α, ον, adj., *of Zeus.*
 διπλοῦς, ἡ, -οῦν, *twofold.*
 δισσός, *twofold.*
 δίψιος, *thirsty.*
 δοκέω, *think ; seem : δοκεῖ, it seems good.*
 δόλιος, adj., *cunning.*
 δολώω, *deceive.*
 δόμος, ὁ, *house ; cabinet.*
 δόσις, *gift.*
 δούλιος, adj., *of a slave.*
 δονπέω, *resound.*
 δόχμιος, *sloping.*
 δραμεῖν, 2 aor., *run.*
 δράω, *do.*
 δρόμαιος, *racing.*
 δύναμαι, *be able.*
 δύναμις, *power.*

δυσδαίμων, *ill-fated.*
 δυσκλέης, adj., *with an evil fame.*
 δυσπάλαιστος, *hard to wrestle with.*
 δύστηνος, *miserable ; poor.*
 δυστυχέω, *be unfortunate.*
 δυστυχής, *unfortunate.*
 δύσφορος, -ον, *hard to bear.*
 δυσχείμερος, *wintry ; bleak.*
 δῶμα, *house.*
 δῶρον, *gift.*
 ἐάω (augment εἰ-), *allow.*
 ἐγγελάω, *laugh at ; mock at (dat.).*
 ἐγγύς, *near.*
 ἐγκλήω, *shut up.*
 ἐγχος, *sword.*
 ἔδρα, *abode ; home ; ambush.*
 εἶδος, *form ; beauty.*
 εἰεν, exclam., *well.*
 εἴθε, *particle introducing a wish.*
 εἰκάζω, *make like ; counterfeit.*
 εἴργω, *restrain ; keep off.*
 εἰσακούω, *hear.*
 εἰσοδος, *entrance.*
 εἰσορᾶω, *look upon.*
 εἰσπίπτω, *dash into.*
 εἴσω, *within.*
 εἴτα, *then ; after that.*
 εἴτε ... εἴτε, *whether ... or, the Latin sive ... sive.*
 ἐκδίκως, *unfairly.*

ἐκεῖ, *there.*

ἐκεῖθεν, *thence.*

ἐκεῖσε, *thither.*

ἐκλύω, *release.*

ἐκπέφυκα, intrans. pf. of ἐκφύω,
be born of.

ἐκπλήμι, *fulfil ; complete.*

ἐκπύτω, *spring from.*

ἐκπληρώω, *complete ; fulfil.*

ἐκπλήσσω, *amaze.*

ἐκπράσσω, *do ; bring about.*

ἐκποδών, *out of the way ; aside.*

ἐκστέφω, *deck with garlands.*

ἐκτείνω, fut. pass. -ταθήσομαι,
outstretch ; lay out.

ἐκφεύγω, *escape.*

ἐκφορά, (carrying out to) *burial.*

ἔκων, ἔκουσα, adj., *willing.*

ἐλάτη, *pine ; boat (of pine).*

ἐλαύνω, *assail ; vex.*

ἐλεγχος, *test.*

ἐλέγχω, *question ; test ; prove ;
reproach.*

ἐλκώ, *wound.*

ἐλπίς, -ῖδος, *hope.*

ἐλεύθερος, *free ; liberal*: adv. -ῶς.

ἐμβαίνω, *step upon.*

ἐμβάλλω, *cast upon ; fling a-
gainst ; put in.*

ἐμπας, *nevertheless.*

ἐμπνέω, *breathe.*

ἐμπορος, *traveller.*

ἐμολον, 2 aor., *came.*

ἐμψυχός, *alive.*

ἐναισώμω, *becomingly.*

ἐναντιόδομαι, *oppose ; gainsay.*

ἐνδεής, *lacking.*

ἐνδείκνυμι, *shew, prove.*

ἐνδίκως, *justly.*

ἐνδύω, *put on.*

ἐνερθεν, *from below.*

ἐνεροί (inferi), *those below ; the
world below.*

ἐνθάδε, *here.*

ἐννέπω, *bid.*

ἐνοικέω, *dwell in.*

ἐνταῦθα, *there ; then.*

ἐντυγχάνω, *fall in with (dat.).*

ἐξάγω, *lead out or on.*

ἐξαίρω, *take out of ; take or
wrest away.*

ἐξάίρω, *lift up.*

ἐξαμαρτάνω, *offend grievously.*

ἐξανέχομαι, = ἀνέχομαι.

ἐξαρτάω: mid., *hang or cling to.*

ἐξείμι, *go out or forth ; come
out.*

ἐξεπίσταμαι, *know well.*

ἔξεστι, impers., *it is possible.*

ἐξετάζω, *review.*

ἔξω, *out from.*

ἔξωθεν, *outside ; abroad.*

ἐξώπιος, adj., *outside.*

ἔοικε, pf. from εἶκω, used im-
pers., *it seems.*

ἐπαίνέω, *praise.*

ἐπαίρω, *raise ; rouse.*

ἐπάνωθε, *from above ; above.*

ἔπειτα, *adv.*, then ; after that ;
after : ὁ ἐπ. χρόνος, the after
time.

ἔπειμι, come after ; come on ;
approach.

ἐπείγω, hasten (*trans.*) : mid.,
hasten (*intrans.*).

ἐπ-εσ-φρέω, introduce.

ἐπὶ (*dat.*), over ; on occasion of ;
for.

ἐπιγαμέω, marry in addition.

ἐπιθυμέω, long.

ἐπικαλέω, call upon.

ἐπισκήπτω, enjoin ; bid.

ἐπίσταμαι, know (well) ; under-
stand.

ἐπιστρέφομαι, turn back.

ἔπομαι, follow.

ἔπος, τό, word.

ἐπτάτονος, -ον, with seven tones
or strings.

ἔραμαι, = ἐράω.

ἐράω, love (*gen.*).

ἔργον, work ; deed ; need (*cp.*
Lat. opus) : ἔργῳ, in deed.

ἐρημία, desolation.

ἐρημος, deserted ; desolate.

Ἑρμῆς, *Hermes*. Besides other
offices, it was his duty to
escort souls to Hades.

ἔρρω, go to destruction.

ἔρως, ἔρωτος, love.

ἐσβήσας, *aor. part. transitive*
of ἐσβαίνω.

ἐσθῆς, -ῆτος, ἡ, raiment.

ἐσθλός, good.

ἔστε, *conj.* = ἔως, until.

ἑστιά, hearth.

ἑστιάω, entertain.

ἑσχάρα, hearth.

ἑταῖρος, comrade.

ἐτήσιος (ἔτος), *adj.*, for a year.

ἐτητύμως, truly.

ἔτι, any longer ; any more ;
still ; yet.

ἑτοιμάζω, make ready.

ἑτοιμος, ready.

εὐγενής, high-born ; noble.

εὐδαιμονέω, be happy.

εὐδαίμων, happy.

εὐειδής (εἶδος), fair.

εὐεργετέω, treat kindly.

εὐεργέτις, *fem. of εὐεργέτης*,
benefactress.

εὖζωπος, -ον, pure ; unmixed.

εὐκλεής, with fair fame ; glorious :
adv. has same meaning.

εὐλύρας, -ον, *adj.*, of the sweet
lyre.

εὐμαρής, easy.

εὐμενής, well-disposed ; loyal ;
kindly ; friendly.

εὐνή, bed.

εὖνους, well-disposed ; friendly.

εὐπατρίδης, of noble family.

εὐπρεπής, fair to see.

εὐπρέπως, becomingly.

εὐ-προσ-ήγορος, easy to talk to
(ἀγορεύω) ; affable ; gracious.

εὐσεβέω, *be pious.*
 εὖτε, *when* : εὖτ' ἂν, *whenever.*
 εὐτυχής, *fortunate.*
 εὐφραίνω, *gladden* : mid., *be glad.*
 εὐφρων, *gladsome.*
 εὐχομαι, *pray.*
 ἐφέπομαι, *follow after.*
 ἐφέρπω, *come over (upon).*
 ἐφεστώς (ἐφίστημι), *presiding over ; set over.*
 ἐφευρίσκω, *find out.*
 ἐφίημι, mid., *command.*
 ἐφοράω, *look upon.*
 ἐχθαίρω, *hate.*
 ἐχθρό-ξενος, *inhospitable.*
 ἐχθρός, *hostile, inimical.*
 ἐχίδνα, *viper.*
 ἔχω, *have ; hold ; restrain ; be able* : often used intrans. = εἰμί : ἔχω χάριν, *feel gratitude ; give thanks.*
 ἕως, *until.*
 ἰάω, *live.*
 ἰα-χρυσος, *all-golden* : ἰα- is an intensive prefix.
 ἰεύγνυμι, *yoke ; harness ; unite.*
 Ζεὺς, Ζηρός and Διός, etc., *Zeus.*
 ζηλόω, *envy.*
 ζητέω, *seek.*
 ἦ, *particle of emphasis, verily ; in sooth.*

ἡβάσκω, ἡβάω, *grow to manhood ; to be in one's prime* : of a thing, *to be at its height* : ὁ ἡβών, *the young.*
 ἡβη, *youth ; bloom ; prime.*
 ἡδη, *already ; ere now ; now ; at once.*
 ἡδομαι, *take delight.*
 ἡδύς, *sweet.*
 ἡγέομαι, *lead (dat.).*
 ἦκω, *be (have) come ; come back.*
 Ἡλεκτρώων, *Elektryon, son of Perseus, and father of Alkmēnē.*
 ἥλιος, *sun.*
 ἦμαι, *sit.*
 ἡμαρ, -ατος, *day.*
 ἡμέρα, *day.*
 ἡμπλακον, aor., *lose (gen.).*
 ἡνίκα (Dor. ἀνίκα), *when.*
 ἡπιος, *gentle.*
 Ἡρακλῆς (contr. -ῆς), εἰς, -εῖ, εἶ, -ῆ, voc. -εες, -εις, *Herakles.*
 ἡσσάομαι, *defeat ; worst.*
 ἡσσον, adv., *less.*
 ἡσυχία, *quiet, silence.*
 θάλαμος, *bed-chamber ; bower.*
 θάπτω, fut. pas. ταφήσομαι, *bury.*
 θαρσέω, *be of good cheer.*
 θάρσος, *confidence ; courage.*
 θαρσύνω, *encourage.*
 θαυμάζω, *marvel ; wonder.*
 θέλω, *be willing ; wish ; purpose.*

θέμις, *right*: θέμις ἐστὶ, *it is lawful*.

θεο-σεβής, *god-fearing*.

θερμαίνω, *heat*.

Θέσσαλος, *Thessalian*.

θήρ, *wild beast*.

θής, θήσσα, *menial*.

θητεύω, *do menial service*.

θιγγάνω, 2 aor. ἔθιγον, *touch*.

θνητός, -ον, *mortal*.

θοινάω, *feast; entertain*: mid., *feast (oneself)*.

θολώω, *disturb*.

Θρήκη, *Thrace*.

Θρήκιος, *Thracian*.

Θρήξ, ὁ, Θρήσσα, ἡ, *Thracian*.

θρίξ, τριχός, ἡ, *hair*.

θρόνος, *seat; chair*.

θυγατήρ, -τρίς, *daughter*.

θυμός, *spirit; desire*.

θύρα, *door*.

θυραῖος, adj., *beyond (one's) doors*.

θυσία, *sacrifice*.

ιδρύω, *set*.

ιερεὺς, *priest*.

ιερός, *sacred*.

ἵω, *sit*.

ἱλ, *troop*.

ἵνα, *where*.

ἵππιος, adj., *of or with a horse or horses*: see v. 66 n.

ἵππό-στασις, *stable*.

ἴσθι, ἴστω, *from οἶδα*.

ἴστημι, *set up*.

ἴσως, *perhaps*.

Ἰωλλός, ἡ, *Iolkos*, a town of Thessaly, in Magnesia, on the Pelasgic Gulf.

καθίστημι, *set; establish*.

καινός, *new*.

καίπερ, *although*.

καίτοι, *and yet*.

κακορροθέω, *assail with abuse*.

κακός, *cowardly; ungrateful*: κακόν, τό, *trouble*: κακά, *abuse*.

καλέω, *call*.

καλλί-ναος, -ον, *fair-flowing*.

καλός, *noble; fine*: adv., *fitly*.

κάρα, κρατός, *head*.

καρα-τομέω, *cut a head off*.

καρδία, *heart*.

κάρτα, *exceedingly; very*.

καρτερέω, *endure (acc.)*.

κατά (gen.), *below*: (acc.), *in*: καθ' ἡμέραν, *from day to day*.

καταγράφω, *write down*.

κατάγω, *lead down*.

κατακτάς, 2 aor. part of κατακτείνω.

καταπαύω, *abolish*.

κατάρχομαι: see v. 74 n.

καταφθίνω, *perish*.

κάτειμι, *go down*.

κατέργω, *stay; delay (trans.)*.

κατέρρωγα, pf. of -πρήνυμι, *burst forth*.

κατέρχομαι, *go down.*

κατεύχομαι, *pray.*

κατέχω, *occupy ; fill.*

κάτω, *prep. and adv., below.*

κάτωθεν, *from below ; below.*

κεδνός, *good ; sound : κεδνά,*
adv., well.

κέδρινος, *adj., of cedar.*

κέδρος, *cedar ; cedar coffer.*

κείμαι, *lie.*

κείνος, -η, -ον, *he ; her ; it.*

κείλευθος, ἡ, *path.*

κενός, *empty.*

κερατίζω, *ravage.*

κεραύνιος, *adj., of a thunderbolt.*

κέρδος, *gain ; prize.*

κέρτομος (κέαρ, τέμνω), *mocking.*

κεῦθος, το, *hiding-place.*

κηδεστής, *kinsfolk by marriage :*
Lat. affinis.

κῆδος, *relative.*

κηλέω, *charm.*

κήρυξ, -κος, *herald.*

κιγχάνω, } *come to ; find : 2*
κιχάνω, } *aor. ἐκίχον.*

κίσσινος, *of ivy wood.*

κλάδος, *branch.*

κλαίω, *weep.*

κλέω, *celebrate (in song).*

κληδών (καλέω), ἡ, *appellation ;*
name ; repute.

κλίνω, *lay down.*

κλισία, *bed.*

κλιτύς, -υος, *slope ; hill-side.*

κλοπαῖος, *stolen.*

κλύω, *hear (with acc. or gen.).*

κλώψ, *thief.*

κνεφαίος, *dark.*

κνισάω, *fill with steam or smoke*
(κνῖσα) of burnt offerings.

κοῖλος, *hollowed.*

κοινός, *common : ἐν κοινῷ, adv.,*
in common.

κοινοῦσθαι, *take part in.*

κοίρανος, *lord ; master.*

κόλτη, *bed.*

κομίζω, *conduct ; convey ; bring.*

κομπάζω, *boast.*

κόντος, ὁ, *(punting-)pole.*

κόρευμα, *girlhood.*

κορεύομαι (κόρη), *rear as a*
maiden.

κόρη, *maid ; daughter.*

κόρος, ὁ, *satiety ; enough.*

κόρος, *youth ; boy.*

κόσμος, *adornment ; ornaments*
(raiment, jewels, flowers,
etc.).

κούρα, *Ionic (with Doric -ā) for*
κόρη.

κουρά, *cutting of the hair : κουρά*
ξυρήκης, close-shaven tonsure.

κοῦφος, *light.*

κραίνω, *accomplish.*

[κράς], *κράτος, κράτι, κράτα, ἡ*
and τό, poetic form of κράς,
head.

κρατερός, *κρείσων, κράτιστος,*
strong.

κρατέω, *have power ; rule ; rule over ; master (gen. or acc.).*

κρατύνω, *hold sway.*

κρίνω, *judge.*

κρύπτω, *hide.*

κτάομαι, *acquire ; win.*

κτεινω, 2 aor. part. κτάς, *slay.*

κτύπος, *noise ; sound.*

κυαν-αυγής, *dark - gleaming ; darkling.*

κυδίων, comp. of κυδρός, *nobler ; better.*

Κύκνος, *Kyknos, a son of Ares slain by Herakles in single combat.*

κυκλάς, -άδος, adj., *coming round ; circling.*

κύκλος, *circle ; orb.*

Κύκλωψ, *a Cyclops ; pl. Cyclopēs.*

κυνέω, *kiss.*

κυρέω, see κύρω.

κύριος, adj., *appointed.*

κῦ'ρω, κῦρέω, *happen ; meet with (with gen.).*

κύων, κυνός, *dog.*

Κωκυτός, *Kokyōtos, River of Wailing (in Hades).*

κωλύω, *hinder.*

κωμάζω, *revel.*

κωμήτης, *villager.*

κῶμος, *revel ; revelry ; troop of revellers.*

κῶπη, *oar.*

λαυφηρός, *swift.*

λανθάνω, pf. λέληθα, *escape notice.*

Λάρισα, *Larissa, a town in Thessaly.*

λάσκω, 2 aor. ἔλακον, *make a sound ; sing.*

λέγω, *say ; bid ; count.*

λείβω, *pour libation.*

λείπω, *leave ; mid. (with gen.), be bereft of.*

λέκτρον, *bed.*

λευκός, *white.*

λεύσσω, *see.*

λέχος, τό, *bed ; bride.*

λήθομαι, λαθήσομαι, *forget.*

λήμα, *temper ; spirit.*

ληστής, *brigand.*

λίαν, *too much.*

Λίβυς, -νος, *Libyan.*

λίμνη, *lake.*

λιπαρός, *shining (properly glistening with oil).*

λίσσομαι, *pray ; implore.*

λογίζομαι, *reckon.*

λόγος, *word ; argument : λόγῳ, in word.*

λοιπός, *left remaining ; rest of : τὸ λοιπόν, henceforth.*

λοίσθιος, *last.*

λούω, *wash.*

λοχέω, *lie in wait.*

λόχος, *ambush.*

λύγξ, -γκός, *lynx.*

Λυδός, *Lydian.*

Λυκάων, Lykaon: nothing is known of the Lykaon mentioned in v. 502 as a son of Ares.

λυπέω, pain; distress; grieve: mid., *sorrow.*

λύπη, grief.

λυπρός, grievous; distressful.

λύρα, lyre.

λύσις, release.

λυτήριος, adj., releasing; liberator.

λύω, loose; destroy; put an end to; pay.

μαῖα, mother.

μάκαρ, -αιρα, blessed.

μακρός, long: μακρῶ, *by far.*

μάλα, exceedingly: comp. μᾶλλον, *more:* superl. μάλιστα, *most; chiefly; extremely.*

μαλάσσω, soften.

μανθάνω, learn; understand.

μαραίνω, waste away.

μαρπτω, clutch.

μαστός, breast.

μάτην, idly.

μάχη, fight.

μέγα, adv., greatly; far.

μεθ-αρμόζω, re-arrange.

μεθίημι, loose; leave hold of; let go.

μεθίστημι, remove; change: intrans. tenses and mid., *leave; depart from (gen.).*

μεθ-ορμίζω, unmoor.

μέθυ, wine.

μείων, -ον, less.

μέλαθρον, hall; pl. palace.

μελάμπепλος, -ον, adj., of black robes; black-robed.

μελαγχαίτης, black-haired (χαίτη).

μέλει, impers., it is a care to (dat.): μέλει μοι, *I care.*

μῆλλω, delay; linger; be about (to do).

μέλος, τό, melody.

μέλπω, sing of.

μέμφομαι, blame.

μέμψις, blame.

μέν, a particle emphasizing the first of two contrasted words or clauses, the second being introduced by δέ, on the one hand. μέν is usually best represented by a voice-stress; the common translation, indeed, is almost always clumsy and unsuitable.

μέντοι, however.

μένω, remain.

μέρος, portion; lot.

μέσαυλος: v. 549 n.

μετά, with (gen.); after (acc.).

μετακίμιος, adj., amid waves.

μεταπίπτω, fall differently (of dice); change.

μετάρσιος, adj., uplifted; soaring.

μετέχω, share (gen.).

μέτριος, moderate.

μέτρον, *measure ; proportion.*

μηδέ, *nor.*

μηλοθύτης, *slayer of sheep ;
sacrificing priest.*

μηλο-νόμης, -ου, *shepherd.*

μήν, μηνός, ὁ, *month.*

μήν, particle of emphasis, *indeed ; surely ; assuredly.*

μητρική, *stepmother.*

μηχανή, *device ; resource for.*

μίασμα, τό, *pollution.*

μνησκω, *remind ; 1 aor. ἐμνησα,
mention ; mid. and pass., re-
member ; mention.*

μνηστεύω, *woo.*

μογέω, *labour.*

Μοῖρα, *a Fate : μοῖρα, lot ; doom.*

μολαίν, *aor., come.*

Μολοισσοί, *a tribe in Epirus.*

μολπή, *music ; minstrelsy ; song.*

μομφή, *blame.*

μονάμπυξ : *see 428 n.*

μονόπαις : *v. 906 n.*

μόνος, *alone ; only : μόνον, adv.,
only.*

μονόστολος, *going (στέλλομαι)
alone ; alone.*

μονόω, *leave alone ; bereave.*

μόρος, *doom, death.*

μόρσιμος, *fated : τὸ μ., destiny.*

μορφή, *form.*

μοῦσα, *music.*

μουσοπολος (πολέω), *one busied
about song ; minstrel.*

μόχθος, *trouble.*

μῦθος, *story.*

μυκτήρ, *nostril.*

μυρίος, *countless ; boundless :
[Note the accent. The word
when meaning ten-thousand
is accented μύριοι.]*

μυρσίνη, *myrtle.*

μῶν, *emphatic interrogative
particle, Lat. num.*

μωρία, *folly.*

μῶρος, *foolish.*

ναίω, *dwell in.*

νάπη, *wood ; covert.*

ναυκληρία (κλήρος, lot), *cap-
taincy ; voyage ; ship.*

νεανίας, ὁ, *young man : as masc.
adj., youthful ; violent.*

νεβρός, *fawn.*

νεκρός, *dead person ; corpse.*

νεκροπομπός, -ον, *escorting the
dead.*

νέκυσ, ὁ, *corpse ; dead.*

νέολαιος, (λεώς?) *young.*

νέομαι, *pres. in fut. sense, go
or come.*

νέος, *young ; youthful ; new.*

νεοσσος, *little one (used of
children and the young of
birds and animals).*

νέρθε, *νέρθεν, from below ; below.*

νέρτερος, *compar. adj., lower ;
below ; of the lower world.*

νεύω, *nod ; ordain.*

νεφέλη, *cloud.*

νικάω, *conquer ; win.*

νικητήριον, *prize of victory.*

νιν, acc., *him, her, them.*

νομίζω, *consider; think; regard:*
pass. impers., *it is custom-*
ary.

νόμος, *custom; law.*

νοσέω, *be sick; suffer.*

νόσος, ἡ, *malady; sickness;*
suffering.

νοστέω, *return.*

νόστιμος, -ον, *returning.*

νοσφίζω (νόσφι, *apart*), Att.
fut. νοσφιῶ, *rob.*

νοτερός, *wet.*

νυμφεύω, *wed; attend a*
bride.

νυμφίδιος, *bridal.*

νύμφιος, *bridegroom.*

νύξ, -κτος, *night.*

ξείνος, *Ionic form of ξένος.*

ξένια, pl., *hospitality.*

ξενίζω, *entertain.*

ξενο-δοκέω (δέχομαι), *receive*
guests.

ξένος, *stranger; friend.*

ξενώω, *entertain.*

ξενών, ὁ, *guest-chamber.*

ξιστός, *polished; of polished*
stone.

ξίφος, *sword.*

ξύλλογος, *assembly.*

ξύνειμι, *be with; live with.*

ξυναλγέω, *grieve with; sym-*
pathize.

ξυνάορος, *wife.*

ξυν-έστιος (έστια), *guest.*

ξυνεστώς, *syncopated form of*
συνεσθηκώς: τὸ ξυνεστός,
anxiety.

ξυνουκέω, *dwell with.*

ξυρήκης (ξυρόν), *shaven with a*
razor.

ὁδός, ἡ, *way; journey.*

ὀδυνή, *pain; anguish.*

ὅθεν, *whence.*

ὀθνεῖος, -ον, *adj., stranger.*

ὀθούνεκα, *that.*

*Ὄθρυς, -ος, *Mount Othrys in*
Thessaly.

οἶ, *whither.*

οἴγνυμι, *open.*

οἶδα, *know (perf. with pres.*
sense).

οἰκετεύω, *dwell in.*

οἰκέτης, *servant.*

οἶκος, *house.*

οἰκτεῖρω, *pity.*

οἰκτρός, *piteous; pitiable.*

οἶμαι, = οἴομαι.

οἶμοι, *alas!*

οἶμος, *road.*

οἶνος, *wine.*

οἴομαι, *think; I dare say; I*
ween.

οἶός τε, *able: neut., pos-*
sible.

οἶος, *exclam., what a ...!*

οἰστέος, *verbal adj., that must*
be borne.

οἴχομαι, *be gone.*

οκνέω, *shrink.*

ὀλβίζω, *call happy.*

ὀλβιος, *prosperous; flourishing; happy.*

ὀλλυμι, *destroy; lose; perf. ὀλωλα and mid., perish.*

ὁμήλιξ, *one of same age; companion.*

ὄμηρος, *hostage.*

ὁμίλια, *company.*

ὄμμα, τό, *eye.*

ὁμοίως, *equally, all the same.*

ὁμοῦ, *together.*

ὁμως, *nevertheless.*

ὀνειδίζω, *reproach.*

ὀνειδος, το, *reproach.*

ὄνειρος, ὁ, ὄνειρον, τό, pl. ὀνείρατα, -των, -σι, *dream.*

ὀνησις, *profit; enjoyment.*

ὀνίνημι, *profit; mid., with gen., have enjoyment from.*

ὄνομα, *name.*

ὀπαδός, *attendant.*

ὀπλίζω, *arm.*

ὀποι, *whither.*

ὀργαίνω, *be angry.*

ὀργή, *anger.*

ὄρειος, adj., *of the mountains.*

ὀρθός, *straight; right; true: adv. -ως, rightly; truly.*

ὀρθόω, *lift up.*

ὀρμάω, *set in motion; mid. and pass., start.*

ὄρος, ὁ, *boundary.*

ὀρφανεύω, *make orphan; guard an orphan.*

ὀρφανίζω, *make an orphan.*

ὀρφανός, -ον, adj., *orphan; desolate.*

*Ὀρφεος, adj., *of Orpheus.*

ὅσιος, *holy, pious.*

ὅσος, *how great (pl. how great; how many); as great as; as many as.*

ὅσσι, (dual), *eyes.*

ὅταν, *whenever; when: see περ.*

ὀτρύνω, *urge.*

οὔδας, *floor.*

οὔδέ, *nor; not even.*

οὔδέν, adv., *in no wise.*

οὔκέτι, *no longer; not now.*

οὔκουν, *then, ... not.*

οὖν, *then; therefore.*

οὐνεκα, prep. with gen., *because of: conj., because.*

οὔποτε, *never.*

οὔπω, *not yet.*

οὐράνιος, *in heaven; in the air.*

οὔτις, *no-one.*

ὀφείλω, *owe; ought.*

ὀφθαλμότεγκτος, -ον, *welling from the eyes.*

ὀφλισκάνω, *incur.*

ὀφρύς, *eyebrow.*

ὀχληρός, *troublesome.*

ὄχημα, *chariot: see v. 66 n.*

ὄψις, *sight.*

παιάν : cp. v. 424 n.

παῖς, son.

πάλαι, long ago ; all along.

παλαιός, old.

πάλη, wrestling.

πάλιν, again ; once more.

πάν-δημος, public.

πάννυχος, -ον, adj., lasting all night.

πανούργος, -ον, rascally.

παντοῖος, of every kind.

πάντως, in any case.

πανύστατον, adv., for the very last time.

παρά (gen.), from.

πάρα, = πάρεστι, it is permitted.

παραδίδομι, deliver.

παραινέω, advise.

παραλύω, release.

παράτονος, outstretched ; listless.

παραντίκα, immediately.

παρεδρέω, sit by ; be enthroned at side of.

πάρεμι, be present : πάρεστι, impers., it is possible.

πατέρχομαι, pass beyond.

παρέστηκα (and other intrans. tenses of παρίστημι), be present.

παρθένειος, adj., of a maiden.

παρήμι, relax ; permit ; pass by ; neglect ; let pass.

πάρουθε(ν), prep. (with gen.) and adv., before.

παροξύνω, exasperate.

πάρος, adv. and prep., before.

παρουσία, presence.

πᾶς : διὰ παντός, always.

πασᾶν, Doric for πασῶν.

πάσχω, suffer ; experience.

πατρώος, adj., of a father or fathers.

παύω, stop, trans. and intrans. : mid., cease, cease from (gen.).

πεδῖον, plain.

πεζεύω, go afoot.

πείθω, persuade : pf. πέποιθα, be confident ; trust (dat.) : mid., yield ; obey ; hearken to (dat.).

πελάζω, Epic 1 aor. inf. πελάσσαι, bring near.

πέλανος, clot or mess of blood.

πέλας, near.

πέλτη, shield ; targe (a small light shield of leather, without a rim, esp. used by Thracians).

πέμπω, send ; escort ; bring.

πενθέω, mourn, mourn for.

πένθιμος, -ον, adj., of mourning mournful.

πένθος, τό, mourning.

πέπλος, robe.

πεπρωμένος, fated : see below.

πέπρωται (perf. pass. impers.), it is fated.

περ, particle of emphasis.

πέραν, prep., beyond.

πέρας, το, *limit*.

περιβάλλω, *fling round*.

περιπτύσσω, *fold or clasp round*.

περινίσσομαι, *revolve; return*.

περιστέλλω, *wrap up*.

πέυκη, *pine*.

πεφροντικός, perf. part. neut. of φροντίζω, used adverbially, *thoughtful*.

πηγαῖος, adj., of a spring.

πηγή, *fountain*.

πηδάλιον, *steering paddle; rudder*.

Πηλιάς, -άδος, of Pelion.

Πήλιον, τό, Mt. Pelion in Thes-saly.

πήμα, τό, *trouble*.

πημονή, *bane; ill hap*.

πιέζω, *crush*.

πικρός, *bitter*.

πίνω, *drink*.

πιστός, *faithful*.

πίτνω, collateral form of πίπτω.

πίτυλος, *plash*.

πλάθω, poet. for πελάζω, *ap-proach*.

πλάνος, ό, *wandering*.

πλείω, contr. of πλείονα (πολύς).

πλείων, πλέον, *more*.

πλευρόν, *side; flank*.

πλέως, -α, -ων, pl. πλέω, -α, πλέα, adj., *full*.

πλήθος, *abundance*.

πλήκτρον (πλήσσω), a thing to strike with; weapon.

πλημμυρίς, ή, *flood*.

πλήν, *except*.

πλήρης, *full; abundant*.

πλησίον, prep. and adv., *near*.

πλήσσω, *smite*.

πλουσίως, *richly; with pomp*.

Πλούτων, *Pluto*.

πνέω, *breathe*.

πόθεν; *whence?*

πόθος, *longing; affection*.

ποι; *whither?*

ποικιλό-θριξ, with dappled coat (hair).

ποιμνίτης, -ον, adj., of shepherds.

ποιός; of what kind?

πολέμιος, *enemy; foe*.

πολέω, move about; go to and fro: Lat., versari.

πολλά, adv., often; much.

πόλιος, *gray*.

πολύ, adv., much; far.

πολυήχητος, *noisy*.

πολύξεινος, *hospitable*.

πολύμηλος, -ον, with many sheep.

πολύ-πλεθος, -ον, adj., of many an acre.

πολύπονος, *toiling*.

πόνος, *labour; toil; task*.

πόντιος, adj., of the sea.

πορεύω, convey: mid., go (a journey); pass.

πορθμεύς, *ferryman*.

πορίζω, *provide.*

πόρος, *way ; means ; remedy.*

πορύνω, *to further ; perform.*

πορσω, πρόσω, *adv., onward ; advanced.*

πόσις, *husband.*

ποτάμιος, *adj., of a river.*

ποτέ, *ever.*

πότερον, πότερα, *neut. of πότερος used as adv. in first of two alternative questions (like Lat. utrum), whether...or; the second alternative is sometimes suppressed.*

ποτήρ, -ρος, ὁ, *cup.*

πότμος, *fate ; fortune.*

πότνια, *lady ; queen.*

πούς, ποδός, ὁ, *foot.*

πράγμα, τό, *affair ; matter : pl. affairs ; fortunes.*

πράσσω, *do ; make ; perform ; fare.*

πρέπω, *appear ; be noticeable ; resemble (dat.): πρέπει, impers., it is becoming.*

πρεσβεύω, *honour.*

πρεσβύς, *old man.*

πρίν : τὸ πρίν, *adv., formerly.*

προάστιον, *suburb.*

προβαίνω, *go forward.*

προδίδωμι, *give up ; betray.*

προθνήσκω, *die for.*

προθυμία, *eagerness.*

πρόθυρον, *porch ; vestibule.*

πρόκειμαι, *lie before.*

προκλαίω, *weep beforehand.*

προκόπτω, *cut down in front, like pioneers making a road through a forest ; advance ; gain.*

προλείπω, *leave.*

προμηθία, *consideration.*

πρό-νοια, *forethought.*

προνωπής (πρό, ὦψ), *with face bowed forwards ; drooping ; headlong.*

προπετής, *falling forward ; inclined to.*

προπέτομαι, 1 aor. -έπταμην, *sweep upon.*

πρός (gen.), *at the hands of ; by : (in adjurations), by ; in the name of : (dat.), at ; near ; by ; in addition to.*

προσβάλλω, *lay or cast upon.*

προσδέχομαι, *expect ; look for.*

προσδοκάω, *expect.*

προσεῖπον, 2 aor., *bid farewell.*

προσερρήθην, aor. pass., *be bidden farewell.*

προσέρχομαι, *approach.*

προσεύχομαι, *pray.*

πρόσθε(ν), *adv. and prep. with gen., before.*

πρόσκειμαι, *be added to.*

πρόσσοδος, *approach.*

προσσοράω, *behold.*

προσπίπτω, προσπίτνω, *fall upon ; fall down (kneel) before.*

προσπολέω, *be a servant.*

πρόσπολος, *attendant.*

προστίθημι, *add.*

προσ-τροπή, *supplication.*

πρό-σφαγμα, *sacrifice.*

προσφθέγγομαι, *speak to; address.*

πρόσφορος, *proper; right.*

προσφώνημα, *speech addressed to some one; voice.*

πρόσω: see πόρσω.

προσωφελείν, *assist.*

πρόσωπον, *face.*

προτείνω, *stretch out.*

προτίθημι, *lay out (corpse).*

προτιμάω, *hold in honour; regard; respect.*

πρόφρων, *gracious.*

πρώτα, *adv., first.*

πτερωτός, *winged.*

πτόρθος, *branch.*

πυγμή, *boxing.*

Πύθιος, *adj. of Pýthō, the ancient name of Apollo's oracle at Delphi.*

πυκάζω, *cover; deck.*

πύλη, *gate.*

πῦρ, τό, *fire.*

πυρά, ἡ, *pyre.*

πύργος, *tower.*

πῶλος, *steed.*

πῶς; *how?*

ῥέθρον, *stream.*

ῥέξω, *do.*

ῥίπτω, *fling; hurl.*

ῥύομαι, *rescue, save.*

σανίς, -ίδος, ἡ, *tablet.*

σαφά, *adv., clearly; well.*

σέβας, τό, *object of worship.*

σέβω, *revere.*

σέθεν, *a poetic form of σοῦ.*

σελήνη, *moon.*

σημεῖον, *sign; token.*

σεμνός, *solemn.*

σείομαι, *aor. pass. ἐσσύθην, rush.*

Σθένελος, *Sthenelos, father of Eurystheus.*

σθένω, *have strength.*

σιγάω, *be silent; hold one's peace.*

σιδηρος, *iron; knife; sword.*

σίτος, *food.*

σιωπάω, *be silent.*

σκάφος, τό, *boat.*

σκληρός, *hard.*

σκοτεινός, -ον, *dark.*

σκότιος, *dark; secret.*

σκυθρ-ωπος, -ον, *dismal; down-cast.*

σκύφος, ό, *goblet.*

σμικρόν, *adv., a little.*

σπάνιος, *rare.*

σπείρω, *sow; ό σπείρων σέ, thy father.*

σπέρχω, *hurry (trans.); mid., hurry (intrans.).*

σπλάγχνα, *vitals; heart.*

σπονδή, *libation.*

σπουδή, *eagerness; concern for (with gen.).*

σοφία, *wisdom*.
 σοφός, *wise; cunning (of artists)*.
 σοφώς, *cleverly*.
 στατίζω, *place, station*.
 στεγή, *roof; dwelling; house*.
 στέγος, τό, = στεγή.
 στείχω, *go*.
 στέλλω, *send*.
 στενάζω, *lament*.
 στεναγμός, ὁ, *groaning; moaning*.
 στένω, *mourn; make moan*.
 στερέω, 2 aor. part. pass.,
 στερεῖς, *deprive; bereave*.
 στήρνον, *breast*.
 στέφανος, *garland*.
 στέφω, *crown; garland*.
 στολμός, *raiment; vesture*.
 στόμα, *mouth*.
 στρωφάομαι, *move about*.
 στυγέω, *hate*.
 στυγ-νός, *hateful; sullen*.
 συγγενής, *akin*.
 συγγνωστός, *pardonable*.
 συγκάμνω, *sympathize*.
 σύγκασις, *sister*.
 συγκλίνω, *lay by side of; unite*.
 συζεύγνυμι, *unite*.
 σύζυγος, *consort; wife*.
 σύζυξ, = σύζυγος.
 συμβάλλω ἀγῶνα, *engage in a conflict*.
 σύμμετρος (μέτρον, *measure*),
fitting; opportune.
 συμ-ποιμαίνομαι, *herd with*.

συμποτής, *feaster (one who drinks with)*.
 συμφέρω, *bear with*.
 συμφορά, *misfortune*.
 συνάπτω, *join*.
 συνδύας, -άδος, *adj., paired; wedded*.
 συνηθής, *customary*.
 συνοικέω, *dwell with*.
 συνοφρύομαι, *frown*.
 συντλάω, *endure with*.
 συρίζω, *play on pipe (σύριγξ); pipe*.
 σφαγή, *slaughter by cutting the throat*.
 σφάγιον, *victim offered in sacrifice*.
 σφάλλω, *εἰσφύλα, deceive*.
 σφε, *acc., him; her; them*.
 σφυρόν, τό, *ankle; pastern*.
 σχέτλιος, *enduring; resolute; miserable; cruel*.
 σχῆμα, *appearance; form*.
 σώζω, *preserve; save; keep*.
 σῶμα, τό, *body*.
 σώφρων, *modest; pure*.
 τάλας, *miserable*.
 τάσσω, *appoint*.
 τάφος, *grave; burial*.
 τάφρος, *trench*.
 τάχ' ἂν, *perhaps*.
 ταχύνω, *hasten (trans.), speed*.
 τέγγω, *wet; bedew*.

τέθριππος, *with four horses* : v. 428 n.

τείρω, *wear (away)* ; vex.

τεκμαίρομαι, *conjecture* ; *conclude* (i.e. come to a conclusion).

τέκνον, *child*.

τέκτων, *craftsman* ; *artist* ; *maker*.

τελευτάω, *bring to accomplishment* ; *perform*.

τελέω, *bring to an end* ; *fulfil*.

τέμνω, *cut*.

τέραμνα, pl., *halls*.

τερπνός, *pleasant*.

τέρμα, *end* ; *goal*.

τέρπω, *delight* : mid., *take delight*.

τέρψις, *delight*.

τέτρωπος, *with four (horses)*.

τεχνή, *art* ; *craft*.

τῇδε (ὁδῷ), adv., *this way* ; *thus* ; *here*.

τηλικόσδε, *of such an age*.

τί, *why* ?

τίθηναι, *arrange* ; *order* : often used as a factitive verb, *to make* ; e.g. τιθέναι ἄπαιδα, *to make childless*.

τίκτω, *bear* ; *be father or mother of* : ὁ τεκών, *father* : ἡ τεκοῦσα, *mother*.

τιμάω, *honour*.

τιμή, *honour* ; *prerogative*.

τίμιος, *precious*.

τιμωρέω, *take vengeance on* (acc.).

Τιρύνθιος, adj., *of Tiryns*, a very ancient city in Argolis.

τλάω, *endure* ; *have the heart to* : 2 aor. ἔτλην : imper. τλήθι.

τλήμων, *unhappy*.

τλητός, *endurable*.

τοι, particle of emphasis, *truly* ; *assuredly* ; *surely*.

τοιγάρ, *wherefore*.

τοῖος, poetic for τοιοῦτος.

τοιόσδε, *such as this*.

τόκος(σός), *birth of (thy) children*.

τολμάω, *dare* ; *be brave* ; *have the heart to* ; *bring oneself to*.

τομαῖος, *cut*, *severed*.

τοξήρης, adj., *with a bow*.

τόξον, *bow* ; in pl. *bow and arrows*.

τόπος, *place*.

τοσόσδε, *so great*.

τοσοῦτος, *so great*.

τράπεζα, *table* ; *food*.

τρέπω, *turn* (transitive).

τρέφω, *breed* ; *rear* ; *keep*.

τρέχω, *run*.

τρέω, fut., τρέσω, *tremble*.

τρόπος, *way*, *manner*.

τυγχάνω, *happen* ; (with gen.) *meet with* ; *find* ; *obtain* ; *win* ; *gain*.

τύμβος, *tomb*.

τυραννίς, *royal estate* ; *sovereignty*.

τύραννος, *lord*.

τύραννος, -ον, adj., *royal*.

τύχη, *fortune ; hap.*

ὕβριζω, *be insolent ; insult.*

ὕδωρ, -ατος, τό, *water.*

ὕλακτέω, *howl.*

ὕμναιος, *marriage-song.*

ὕμνος, *hymn ; song.*

ὕπακούω, *hear ; answer.*

ὕπερ (gen.), *above ; for.*

ὕπεραλγέω, *grieve for.*

ὕπερβάλλω, *pass beyond or within ; surpass.*

ὕπερθνήσκω, *die for.*

ὕπό (gen.), *by means of : (acc.), down to.*

ὕποβάλλω, *put to secretly.*

ὕπορράπτω (ράπτω, *stitch*), *subjoin.*

ὕποστρέφω, *return.*

ὕπουργέω, *do service to (dat.).*

ὕστατος, *superl. of ὅστερος, last.*

ὕφίημι, *in mid., undertake.*

ὕφίστημι (in. mid. and intrans. tenses of act.), *undertake.*

ὕψι-κομος, -ον, *with towering foliage (κόμη).*

φαίνομαι, *mid. and pass., appear.*

φάος, *n., light.*

φάρμακον, *drug ; remedy.*

φάσκω, *say.*

φάσμα, *phantom.*

φάτνη, *manger.*

φέγγος, τό, *light.*

φείδομαι, *spare (gen.).*

Φεραίος, *adj., of Phërai.*

Φέρης, -ητος, *Pheres.*

φέρω, ὀσσω, *bear.*

φεῦ, *alas !*

φήμη, *utterance.*

φημί, *say.*

φθάνω, *get before ; anticipate ; be too quick or soon.*

φθίγω, *perf. ἐφθίμαι, φθίμενος, plpf. ἐφθίμην, perish.*

φθιτός, *verb. adj., dead.*

φθόνος, *envy ; spite.*

φιλία, *love ; affection.*

φίλιος, *loving [not, dear].*

φιλόξενος, *hospitable.*

φῑτύω, *produce ; beget ; have (children).*

φλόξ, φλογός, ή, *flame ; flaming bolt.*

φόβη, *hair ; mane ; foliage.*

φοιτάω, *visit (often).*

φονεύς, *murderer.*

φόνιος, *bloody.*

φράζω, *tell.*

φρήν, φρενός, *mind ; heart ; spirit ; sense : and in pl.*

φρονέω, *think ; be disposed ; be sensible (with or without εἶ).*

φροῦδος (πρό, ὁδός), *gone.*

φρουρέω, *watch ; watch for.*

Φρύξ, -γος, *Phrygian.*

φύρω, *mix dry with wet ; drench.*

φύσις, *nature ; hue.*

φύω, *beget ; get ; produce ;* ὁ
φύσας, *father : pf. πέφυκα and*
2 aor. ἔφυν *intrans., be born.*

φῶς, φωτός, ὁ, *man ; husband.*

φῶς, φῶτος, τό, *light.*

χαίρω, *rejoice : χαίρε, farewell.*

χαίτη, *hair.*

χαλῖνός, ὁ, *bit.*

Χάλυβος (also Χάλυψ) *Chalyb :*
a nation in Pontos famous
for working steel.

χαρά, *joy.*

χάρις, *favour ; gratitude ; thanks.*

Χάρων, *Charon.*

χείρ, χερός, ἡ, *hand.*

χέλυσ, *tortoise ; lyre (because*
Hermes made the first lyre
by stretching strings across
a tortoise-shell.

χέρνυψ (χείρ, νίπτω, *wash*), *lustral*
water ; holy water.

χηρεύω, *be widowed.*

χήρος, *widowed.*

χθόνιος, *adj., of the under-world.*

χθών, -ονος, *earth.*

χολώω, *make angry.*

χορεύω, *dance.*

χορός, *dance.*

χόρτος, ὁ, *food.*

χρεά, *need,*

χρή, *impers., it is necessary*

(where possible translate by
ought or must): neut. part. in-
decl. χρεών: χρεών ἐστι=χρή.

χρηστός, *good ; worthy.*

χρόνος, *time : χρόνῳ, in time ;*
some day.

χρῶς, χρωτός, χροός, χρωτί, χροί,
χρῶ, χροά, *flesh.*

χῶμα, *barrow.*

χώρις, *adv. and prep., apart*
(from).

ψέγω, *blame.*

ψευδής, *false.*

ψεύδομαι, *deceive.*

ψυχ-αγωγός, -ον, *conducting*
souls.

ψυχή, *soul ; life.*

ψυχοπομπός, -ον, *adj., escorting*
or guiding souls.

ψυχορραγέω (ψυχή, ῥήγνυμι),
let one's life break forth ;
breathe one's last.

ψυχρός, *adj., cold.*

ὥδε, *thus.*

ὥμός, *savage, cruel.*

ὠνέομαι, *buy.*

ὦρα, *season.*

ὦρατος, *timely ; ripe.*

ὥσπερ, *even as ; as.*

ὠφελέω, *benefit ; help.*

Works on Latin and Greek Grammar and Composition.

LATIN CLASS BOOKS.

- Short Exercises in Latin Prose Composition and Examination Papers**
IN LATIN GRAMMAR. Part I. By Rev. H. Belcher, LL.D. Pott 8vo.
1s 6d. KEY, for Teachers only. 3s 6d.
Part II. Pott 8vo. 2s. KEY, for Teachers only. Pott 8vo. 3s.
- Latin Prose Exercises based upon Cæsar's Gallic War.** By Clement
Bryans, M.A. Ex. fcap. 8vo. 2s 6d. KEY, for Teachers only. 4s 6d.
- First Lessons in Latin.** By K. M. Eicke, B.A. Gl. 8vo. 2s 6d.
- Exercises on Latin Syntax and Idiom.** Arranged with reference to
Roby's School Latin Grammar. By E. B. England. Cr. 8vo. 2s. 6d.
KEY, for Teachers only. 2s 6d.
- An Introduction to Latin Elegiac Verse Composition.** By J. H. Lupton,
M.A. Gl. 8vo. 2s 6d. KEY TO PART II. (XXV.-C.). Gl. 8vo. 3s 6d.
- An Introduction to Latin Lyric Verse Composition.** By the Same.
Gl. 8vo. 3s. KEY, for Teachers only. Gl. 8vo. 4s 6d.
- First Latin Grammar.** By M. C. Macmillan, M.A. Fcap. 8vo. 1s 6d.
- Macmillan's Latin Course. FIRST PART.** By A. M. Cook, M.A., Assistant
Master at St. Paul's School. Gl. 8vo. 3s 6d.
SECOND PART. By A. M. Cook, M.A., and W. E. P. Pantin, M.A. New
and Enlarged Edition. Gl. 8vo. 4s 6d. [*Third Part in Preparation.*]
- Macmillan's Latin Reader.** A Latin Reader for the Lower Forms in Schools.
By H. J. Hardy, M.A. Gl. 8vo. 2s 6d.
- Parallel Extracts.** Arranged for Translation into English and Latin, with
Notes on Idioms. By J. E. Nixon, M.A. Part I. Historical and
Epistolary. Crown 8vo. 3s 6d.
- Prose Extracts.** Arranged for Translation into English and Latin, with
General and Special Prefaces on Style and Idiom. By the Same. Second
Edition. Crown 8vo. 4s 6d. Selections from the same. 2s 6d.
- A First Latin Verse Book.** By W. E. P. Pantin, M.A. Gl. 8vo. 1s 6d.
- Sermo Latinus.** A Short Guide to Latin Prose Composition. By Professor
J. P. Postgate, Litt.D. Gl. 8vo. 2s 6d. KEY. Gl. 8vo. 4s 6d. net.
- Hints towards Latin Prose Composition.** By A. W. Potts, M.A., LL.D.
Extra fcap. 8vo. 3s.
- Passages for Translation into Latin Prose.** Edited with Notes and
References to the above. Extra fcap. 8vo. 2s 6d. KEY, for Teachers
only. 2s 6d.
- Exercises in Latin Verse of Various Kinds.** By Rev. G. Preston. Globe
8vo. 2s 6d. KEY, for Teachers only. Globe 8vo. 5s.
- A Grammar of the Latin Language,** from Plautus to Suetonius. By H. J.
Roby, M.A. Part I. Sounds, Inflections, Word-formation, Appendices.
Cr. 8vo. 9s. Part II. Syntax, Prepositions, etc. 10s 6d.
- School Latin Grammar.** By the Same. Cr. 8vo. 5s.
- Synthetic Latin Delectus.** With Notes and Vocabulary. By E. Rush,
B.A. Extra fcap. 8vo. 2s 6d.
- First Steps to Latin Prose Composition.** By Rev. G. Rust, M.A. Pott 8vo.
1s 6d. KEY, for Teachers only. By W. M. Yates. Pott 8vo. 3s 6d.
- Passages from Latin Authors for Translation into English.** By E. S.
Shuckburgh, M.A. Crown 8vo. 2s.
- Latin Prose after the Best Authors: Cæsarian Prose.** By F. P. Simp-
son, B.A. Ex. fcap. 8vo. 2s 6d. KEY, for Teachers only. 5s.

Works on Latin and Greek Grammar and Composition.

GREEK CLASS BOOKS.

Greek and English Dialogues for use in Schools and Colleges. By Prof. J. S. Blackie. New Edition. Fcap. 8vo. 2s 6d.

A Greek Primer, Colloquial and Constructive. Crown 8vo. 2s 6d.

Syntax of the Moods and Tenses of the Greek Verb. By W. W. Goodwin, LL.D., D.C.L., Professor of Greek in Harvard University. New Edition, revised and enlarged. 8vo. 14s.

A Greek Grammar. By the Same. Cr. 8vo. 6s.

A Greek Grammar for Schools. By the Same. Cr. 8vo. 3s 6d.

A Greek Grammar for Schools and Colleges. By James Hadley. Revised by F. de F. Allen. Cr. 8vo. 6s.

First Steps to Greek Prose Composition. By Blomfield Jackson, M.A. Pott 8vo. 1s 6d. KEY, for Teachers only. Pott 8vo. 3s 6d.

Second Steps to Greek Prose Composition, with Examination Papers. By the Same. Pott 8vo. 2s 6d. KEY, for Teachers only. Pott 8vo. 3s 6d.

Exercises in the Composition of Greek Iambic Verse. By Prof. H. Kynaston, D.D. With Vocabulary. Ex. fcap. 8vo. 5s. KEY, for Teachers only. Ex. fcap. 8vo. 4s 6d.

Parallel Passages for Translation into Greek and English. With Indexes. By Rev. E. C. Mackie, M.A. Gl. 8vo. 4s 6d.

Macmillan's Greek Course. Edited by Rev. W. G. Rutherford, M.A., LL.D., Headmaster of Westminster. Gl. 8vo.

FIRST GREEK GRAMMAR—ACCIDENCE. By the Editor. 2s.

FIRST GREEK GRAMMAR—SYNTAX. By the Same. 2s.

ACCIDENCE AND SYNTAX. In one Volume. 3s 6d.

EASY EXERCISES IN GREEK ACCIDENCE. By H. G. Underhill, M.A. 2s.

A SECOND GREEK EXERCISE BOOK. By Rev. W. A. Heard, M.A. 2s 6d.

EASY EXERCISES IN GREEK SYNTAX. By Rev. G. H. Nall, M.A. 2s 6d.

Macmillan's Greek Reader. Stories and Legends. A First Greek Reader, with Notes, Vocabulary, and Exercises. By F. H. Colson, M.A. Globe 8vo. 8s.

A Table of Irregular Greek Verbs, classified according to the arrangement of Curtius's Greek Grammar. By J. M. Marshall, M.A. 8vo. 1s.

First Greek Reader. By Prof. John E. B. Mayor, M.A. Fcap. 8vo. 4s 6d.

Greek for Beginners. By Rev. Prof. J. B. Mayor, M.A. Part I., with Vocabulary, 1s 6d. Parts II. and III., with Vocabulary and Index. Fcap. 8vo. 3s 6d. Complete in one Vol. 4s 6d.

The New Phrynichus: being a Revised Text of the Ecloga of the Grammarian Phrynichus. With Introduction and Commentary. By the Rev. W. G. Rutherford, M.A., LL.D. 8vo. 18s.

First Lessons in Greek. Adapted to Goodwin's Greek Grammar, and designed as an Introduction to the Anabasis of Xenophon. By J. W. White. Cr. 8vo. 3s 6d.

Attic Primer. Arranged for the use of beginners. By J. Wright, M.A. Extra fcap. 8vo. 2s 6d.

MACMILLAN AND CO., LONDON.

To avoid fine, this book should be returned on
or before the date last stamped below

SON-9.40

